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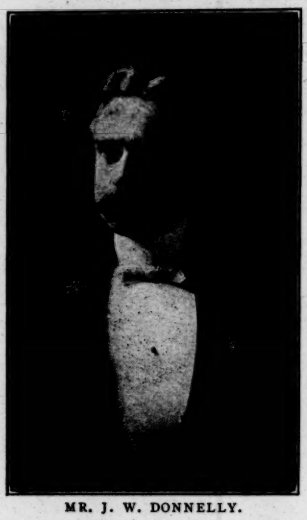

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—APRIL, 1914.—No. 4.

THE PASTOR AND RELIGIOUS VOCATIONS.

We earnestly recommend these Training Schools and Preparatory Novitiates (of Teaching Brothers) to all worthy persons, and especially to bishops, to parish priests, and to heads of families, whom it singularly behoves to lead the way in assisting them.—POPE PIUS X.

It is plain that a vocation does not always come to a man ready made, as it were. It is not like a parcel tied up, and addressed, and laid on our table. Rather it is like a tender and delicate seedling which, if we tend it carefully, will grow to maturity, but if we neglect it, will wither away and die.—THE REV. H. LUCAS.

Thank God, there are few priests who discourage religious callings; but perhaps, on the other hand, there are not enough pastors who interest themselves in fostering vocations. This complaint has been made in regard to ecclesiastical vocations, and it applies with as much force to vocations to the teaching orders.—THE VERY REV. B. O'REILLY, S.M.

IT is a commonplace that in our day and country the demand for religious teachers is notably greater than the supply. Even for the primary grades of parish schools available Brothers and Sisters are all too few, and the desire of hundreds of city pastors to establish high schools for their boys is balked by the inability of religious superiors to furnish a sufficient and competent teaching staff. No thinking man needs to be told that the interests of the Church in this twentieth century are intimately connected with the progress of Catholic education, and such progress is clearly dependent in a great measure on the size of the stream of young men and women whose course is directed to the novitiates of our Brothers and Sisters. Without minimizing in any degree the excellent work that is being done by lay Catholic teachers, it is patent that our educational advance can be adequately effected only by the constant growth and expansion of the teaching orders.

And an entirely pertinent question for every parish priest in this country to put to himself is: What am I, personally, doing to foster such growth and expansion?

It would probably be a work of supererogation to discuss at any length in these pages the question whether or not there exists in our land a number of religious vocations sufficiently large for the manifold needs of the Church militant. Such discussion would at bottom be equivalent to an inquiry whether God does His part in looking after the interest of His Church, a point which no practical Catholic, let alone a Catholic priest, can seriously question. Among those churchmen and religious who have given special thought to the matter there is unanimity of opinion. "Looking at the condition seriously," writes one prelate, "is it a fact, as some seem to think, that there is a lack of vocations to the Brotherhood and Sisterhood, in a word to the religious state? I cannot believe it. Is it possible in this great country teeming with Catholic life and activity God should withdraw His Holy Spirit and fail to infuse into the souls of men and women the vocation to the religious state when there exists so crying a necessity, when the very future of the Church depends upon these Brothers and Sisters educating and training the youth of the land? I repeat, I cannot believe it. On the contrary I believe the direct opposite. The vocations exist; they must exist." [1]

"I cannot believe," says another bishop, "that God has withdrawn His spirit from us, or that He no longer inspires earnest souls with the desire for His service. A church of fifteen million souls, so generous for every good work, can not be afflicted with spiritual sterility. Catholics must be made to understand that God demands not merely a share of the temporal blessings with which He has endowed them. No, He demands the sacrifice of their flesh and blood. The vocations exist; of that I am convinced." [2] And a venerable religious superior adds his testimony: "It is sometimes said that here in America the fountain of vocations for the teaching, and especially the lay, Brotherhood is becoming less copious from day to day, and even that it will soon be entirely dried up. I cannot persuade myself of the justice of this

[1] Bishop Alerding, Fort Wayne. [2] Bishop Schrembs, Toledo.

view. In a great country like the United States where progress in every sense of that term is the watchword, where everything is so effectively organized, not only as to material well-being, but as regards the intellectual and spiritual life as well, it can not but be that Catholicism will enjoy its most complete fecundity and produce extraordinary fruits. . . . In a land where the sap of Catholicism is daily rising higher, many souls—many more souls than most people are inclined to believe—are called to the perfection of the evangelical counsels." [3]

The first essential, then, for the replenishing of the ranks of Brothers and Sisters, the call of God, is not wanting. If, notwithstanding that call, the novitiates of the Brothers and Sisters are not crowded with aspirants to the religious life, there must be fault somewhere. Where is it? Whose is the culpability, whose the responsibility for the thwarting of God's designs? The answer is not so obvious as at first blush it may appear to be. Given that a youth or maiden unmistakably hears and understands the divine call, he or she is of course accountable for the failure to respond thereto. Anyone, however, who is at all conversant with the theology and psychology of vocations is quite well aware that such unmistakable hearing and understanding is so far from being universal that it is really the exception rather than the rule. God's call to the religious life is often enough a soft, low whisper which an untrained soul may well doubt having heard at all, or, hearing it plainly enough, may mistake for the voice of ambition, pride, or love of ease. In perhaps the majority of cases the call needs interpreting, and who shall be the interpreter if not the parish priest?

That the spiritual direction of his flock, and more particularly the younger members of that flock, is an inalienable duty of the Catholic pastor needs only to be stated to be admitted. Such direction is not merely an appendage to his priestly functions, it is an integral portion thereof. And no modest disclaiming on his part; no denial, however sincere, of any pretensions to spiritual discernment, of any competency to act as guide along the tangled paths of the interior life, can avail

[3] The Very Rev. G. Français, C.S.C.

to relieve him of that duty. If he shirks its performance, either in the confessional, the pulpit, the catechism class, the conferences to boys' and girls' sodalities, or in casual confidential talks with his young people, he can scarcely be termed a faithful shepherd, and the "Father" with which his children address him is a palpable misnomer. "If God," says Father Vermeersch, S.J., "leaves a free choice to the person called, he leaves none to those whose duty it is to advise; those spiritual directors or confessors who treat lightly a matter of such importance, or do not answer according to the spirit of Christ and the Church, incur a grave responsibility. *It is their duty also to discover the germ of a vocation,* and develop it by forming the character and encouraging the generosity of the will."

Nor need the ordinary, everyday priest, however deficient he may consider himself in spiritual insight, shrink from this duty of directing souls, especially young souls. Ever so little reflection on the dignity and power with which he was invested at his ordination should suffice to fill him with confidence in acquitting himself of an obligation so patently incumbent upon Christ's earthly representative. And that is what the parish priest really is. To him, not less than to the Apostles, has Christ said: "As the living Father hath sent Me, so I also send you." In a very intelligible sense the pastor is "another Christ." He is Christ's vicar in his parish, His coöperator in the salvation of souls, the interpreter of the will of God, the advocate of His mercy, the mediator between God and man, the dispenser of God's graces, the depository of His holy mysteries. Moreover, as he can scarcely doubt, he has the specific and effective assistance of "the grace of state" in the performance of those functions which naturally pertain to his office.

One such function is undoubtedly his imitating his Divine Master and prototype by imparting to his people the full message which he has received from God, his giving to them spiritual life and giving it more abundantly. The young people of his parish have a positive right to a full and intelligent explanation of the Catholic doctrine of vocation, to a lucid exposition of the principles by which souls really desirous of doing God's will are led, some to the ordinary life in the

world, some to the ecclesiastical state, and others to the non-sacerdotal religious state. That much at least every parish priest would seem unequivocally bound to make plain to the adolescent members of his flock in the course of the catechetical instructions which he gives them from the pulpit or in the Sunday school. So far as the priesthood is concerned, the Roman Catechism, treating of Holy Orders, lays this injunction upon preachers: "In the first place, then, the faithful should be shown how great is the dignity and excellence of this sacrament considered in its highest degree, the priesthood;" and the cognate subject of the religious life may unforcedly be treated in such an instruction, or in one of a series of instructions on the sacraments.

As a matter of actual practice, however, how often does the average pastor preach either on the priesthood or on the religious life? Apart from the first Mass of a newly-ordained priest, the silver jubilee of a pastor, or the Requiem Mass of a deceased priest—occasions absolutely unknown in many a parish and rare enough in any—how frequently do the faithful have their attention called to the sacerdotal state, and to the possibility that some of the boys of the parish are in the plans of God's providence destined therefor? As for the religious life, it is scarcely an exaggeration to say that thousands of Catholic boys and girls in this country grow up from childhood to young manhood and womanhood with a hazy notion indeed that there *are* such beings as Brothers and Sisters, monks and nuns, but with no more knowledge of their life and its meaning, with no more idea that they themselves may possibly be called to be Brothers and Sisters, than if they were living in the wilderness of a newly-settled country and saw a priest only once or twice a twelvemonth. And yet they have been attending Mass and catechism class Sunday after Sunday for half a score or a dozen years. Is it any wonder that there should be a dearth of developed vocations to the religious life when the very idea of that life has never been presented to so many youthful minds as a matter that interests them personally, a matter of practical, and it may be vital, importance to their individual selves?

The very least that pastors who have been remiss in this respect can do, is to have their own lack of such necessary

preaching or catechetical instruction supplied by others. Something may assuredly be done on the occasion of the mission, which is becoming a biennial or triennial event in most well-organized parishes. As a rule the preachers of the mission are religious, specialists on the subject of the religious life; and few, if any, of them would refuse to comply with the pastor's request to give at least one sermon or instruction on vocation. Personally, the present writer is of the opinion that such a sermon should be a matter of course, a regular feature at every mission, irrespective of any specific request on the part of the pastor. It is, we think, an exaggerated delicacy in a religious missioner, at a time when Brothers and Sisters are admittedly so badly needed for the full efficiency of the Church's work in this country, to refrain from giving young people and their parents, plain, sane, and practical instruction on the religious life and vocations thereto, because forsooth he might be accused of a desire "to rope in" subjects for his own order or for his favorite sisterhood. Such an accusation would be little less than an insult, and the missioner's comment thereon might well be

> A modest, sensible, and well-bred man
> Will not insult me, and no other can.

The supposititious pastor who would object to such instructions as tending to put foolish notions into his young people's heads should rather fear that his own indifference or dissuasion has effectively helped to put wise notions out of their heads.

That there are many parish priests who fully recognize their responsibility in this matter of discovering and fostering vocations among their boys and girls goes without saying. It is largely owing to their enlightened zeal that our novitiates are not more sadly depleted than is the actual case. And yet it would seem that even among those pastors who fully appreciate the weight and importance of this function of their priestly office, there are some whose zeal is "not according to knowledge". At the Boston convention of the Catholic Educational Association in 1909, for instance, a Very Reverend speaker made this statement: "Some pastors, in their desire to recruit candidates for the secular or regular clergy, oppose the recruitment of candidates for teaching orders of men. They refuse to allow boys of fourteen to enter the junior novitiates

of orders under the plea that they are not old enough, and do not know what they are about, as though the candidates were to make vows immediately after their arrival at the monastery. They completely forget that the candidates are put through a period of probation that lasts four years."

Another mistake sometimes made by immature, or more worldly-wise than spiritual-minded, pastors is to persuade a boy who thinks of entering a brotherhood to enter rather the ecclesiastical novitiate of some religious order or congregation. "If you are going to leave the world at all, you might as well be a religious priest, a more honorable, important, and dignified calling than that of a mere Brother." As a result an excellent future Brother not uncommonly loses his vocation altogether or becames an inefficient cleric. It should be unnecessary to remind any one who has received Holy Orders that, God so permitting and willing it, there will always be some souls ardently desirous of leading a perfect life, yet dreading the heavy responsibility attached to the priestly office, some souls, that is, who will be perfectly at home in a brotherhood, and fish out of water in any other sphere. Another point: "It is to be remarked," writes Father Vermeersch, "that the candidate for the priesthood ought already to have the virtues required by his state, while the hope of acquiring them is sufficient for the candidate for the religious life."

While so far in the present article, as in most of such appeals for more vocations to the religious life as have come under the writer's observation, stress has been laid on the urgent need of *teaching* Brothers and Sisters, it would be a disastrous error for a parish priest to take it for granted that because a boy or young man has no desire and no aptitude for either the priestly ministry or for teaching, he has in consequence no religious vocation. In the light of the fundamental principles of vocation, as in that of the past and contemporary history of religious orders and congregations, such a contention is radically and glaringly false. "In my Father's home there are many mansions" is as true of the religious state as it is of Heaven, and the lay Brother and lay Sister have a well-defined and by no means unimportant rôle in the economy of their congregation's expansion as in that of the Church's growth and progress. The simple life has its eulogists by the

hundred, but the beautiful idyl that is the very apotheosis of that life—the tranquil, happy existence of the lay Brother—is yet to be written.

Among all the favored children of Mother Church, the lay Brother preëminently enjoys the maximum of privilege and the minimum of responsibility. In the accomplishment of his "obedience"—as a rule, work that is thoroughly congenial to his natural tastes—he has the full merit of doing God's will, and he is free from the onus of the teacher's accountability for his pupils, and the pastor's still weightier responsibility for his flock. With regularly recurring periods of work and prayer and sleep and recreation, the whole treasury of sacramental grace open to his hand, a uniformly tranquil conscience in the present, full assurance of a well-provided-for old age, and a sanely-founded confidence of a holy death and a happy eternity,—why should he not be the most carefree, blissful mortal that treads the narrow path which leads to God? Not that his life is devoid of trials and sacrifice. He is as yet on earth, and of course perfect, unalloyed happiness is not to be found here below; but the trials were foreseen, the sacrifices accepted, nay anticipated, when he made the supreme offering of himself to God by taking the vows of poverty, chastity, and, greatest of all, obedience; and, moreover, sacrifices lovingly accepted have a sweetness all their own.

A pastor, then, need not waste any sympathy on such of his young men as consult him concerning their desire to join a lay brotherhood. If the desire is God-given, as in all probability it is, the youths are to be warmly congratulated on being signally favored in receiving gratuitously the pearl of great price. It is eminently worth while considering whether the fostering of such vocations would not satisfactorily solve the oftentimes vexatious problem: What shall be done with our young men, especially with such of them as feel no inclination for the married life? Given a clean-living young Catholic mechanic, artisan, or tradesman who is dissatisfied with the turmoil, strife, and fierce competition of the world; who entertains a vague longing for something higher and holier; who has taken to heart the lesson of "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"—would it be imprudent or injudicious on the

part of his pastor to suggest to him that his entering religion may possibly be the step which will secure both his temporal happiness and his eternal welfare?

No matter what the profession or trade or no-trade such a young man has been following in the world, it is tolerably certain that in some lay brotherhood or other he will find ample scope for his skill and talents and capabilities. In the present writer's own congregation, for instance, there are among the Brothers architects, builders, stone-masons, brick-layers, cabinet-makers, carpenters, painters, blacksmiths, tinsmiths, tailors, butchers, bakers, shoemakers, farmers, gardeners, electricians, plumbers, store-keepers, accountants, clerks, printers, book-binders, janitors, watchmakers, infirmarians, cooks, teamsters, and undertakers, as well as a variety of odd-job men and doers of chores. Now, even out in the world the skilled workman joys in his work, as did Adam Bede in his carpentering and Harry Gow in his armor-making. The author of *Sturmsee* makes one of his characters say: "We're apt to think of those whose work doesn't attract us as being unhappy in it. Now that's generally a mistake. *We* don't want to be cooks, but most cooks enjoy cooking; I heard a laundress quoted the other day as professing to enjoy her work; and a butcher once lovingly caressed a great piece of meat and said to me: 'It's a pleasure to cut such meat as this.' Give a man healthy work suited to his capacities, and you've given him the essentials of happiness." The lay Brother's work is not merely suited to his capacities; it is, and he knows it to be, precisely the work which God wishes him to do; and accordingly he has in abundant measure not only the essentials of happiness but its non-essentials and accessories as well.

A concluding reflection on this whole matter is of a consolatory nature. There can be little doubt that one of the surest results of the frequent and daily Communion of children, so ardently desired by the Holy Father, will be the germination of many a seed of vocations to the religious life. The more closely the youthful soul is united to the Eucharistic God, the more ardently will it long to become wholly His, and the easier will be the zealous pastor's task in guiding it to the green fields and pastures new of religion.

ARTHUR BARRY O'NEILL, C.S.C.

Notre Dame, Indiana.

THE NEW TYPICAL EDITION OF THE ROMAN RITUAL.

BY decree of 11 June, 1913, our Holy Father Pius X approves the new Typical Edition of the Roman Ritual, carefully revised by the S. Congregation of Rites. Attention was called in the February number of THE ECCLESIASTICAL REVIEW to the obligation of our clergy to observe the regulations of the Roman Ritual. The few changes made can readily be marked in the Rituals in use, and for the benefit of the priests of the United States we indicate the corrections to be made. They may avail themselves of the emended forms until they can secure a copy of the new Typical Edition.

I. BAPTISM.

1. The orations and ceremonies to be repeated over each person or child when several are baptized together, and those that may be said or done in plural form, are now clearly indicated.

2. When changes are to be made in the orations on account of sex, this is generally noted; in former editions in some cases this had been neglected, although there is no doubt the changes were to be made.

3. In the exorcism, made in the Baptism of adults, "Audi maledicte Satana," the words "gratias perenni Deo referat semper", toward the end, are changed to "gratias perennes Deo referat".

4. The prayer said when the priest imposes the white garment on the head of the child, is now the same in both adult and infant baptism, but slightly changed as follows: "Accipe vestem candidam, quam proferas immaculatam ante tribunal Domini nostri Jesu Christi ut habeas vitam aeternam. Amen."

5. The prayer said in handing the wax candle, the same in both baptisms, is also worded somewhat differently, thus: "Accipe lampadem ardentem, et irreprehensibilis custodi Baptismum tuum; serva Dei mandata, ut, cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus Sanctis in aula coelesti et vivas in saecula saeculorum. Amen."

II. BLESSED SACRAMENT.

1. After Communion outside of Mass, the recitation of the Antiphon "O Sacrum" is no longer left to the choice of the

priest; it is now distinctly prescribed and it is clearly indicated that the Alleluia is to be said after the Antiphon, the Versicle and Responsory not only at Eastertime, but also during the octave of Corpus Christi.

2. Just as the oration after giving Communion outside of Mass, "Deus qui nobis", has the long conclusion, viz. "Qui vivis et regnas cum Deo," etc., so the oration to be said during Eastertime, "Spiritum nobis," ends with the long conclusion: "Per Dominum J. C. Filium," etc.

3. It is now clearly indicated that the blessing must be given after Communion whenever Communion is given outside of Mass, whether before or after it. Whilst the priest says "Benedictio Dei Omnipotentis," he must raise his eyes, extend and then lift his hands, and join them whilst he inclines his head toward the crucifix on the altar.

No reference is made to the decrees of the Congregation of Rites forbidding the giving of the blessing before or after Mass, or the adding of the Alleluia during Eastertime, when Mass is said in black; but the rubricist of the *Periodica* is of opinion that these decrees still hold.

4. When giving Communion to a sick person, the priest must say: "Misereatur tui . . . Indulgentiam . . . tuorum tribuat tibi." The rubric does not indicate what change should be made when the priest administers holy Communion to several sick persons in the same room; but it is certain that in such a case these prayers must be said only once in the plural, and that in the oration "Domine Sancte Pater" the priest should say, "Fratribus nostris" (or "Sororibus nostris").

5. When, after Communion of the sick, the priest reaches the church he says *V.* "Panem de Coelo" and *R.* "Omne delectamentum," and must add the Alleluia to each in Eastertime and during the octave of Corpus Christi. However, the oration "Deus qui nobis" must always be said; but in this case with the short conclusion.

III. Extreme Unction.

1. The short formula to be used in case of real necessity is thus given: "Per istam sanctam Unctionem indulgeat tibi Dominus quidquid deliquisti. Amen."

2. In the prayer for the agonizing, "Proficiscere anima Christiana," after the words "in nomine Spiritus Sancti, qui in te effusus est", must be added: "in nomine gloriosae et sanctae Dei Genetricis Virginis Mariae."

3. In the third oration of the same *Commendatio animae,* "Commendo te", after the words, "et beatae quietis in sinu Patriarcharum te complexus astringat" must be added: "sancta Dei Genetrix Maria suos benigna oculos ad te convertat."

4. After the oration "Delicta Juventutis" the following must be added: "Clementissima Virgo Dei Genetrix Maria, maerentium piissima consolatrix, famuli [or 'famulae'] hujus N. . . . spiritum Filio suo commendet, ut hoc materno interventu terrores mortis non timeat; sed desideratam coelestis patriae mansionem, ea comite, laetus [or 'laeta'] adeat. Amen."

IV. Office of the Dead.

1. The rubrics about the manner of beginning Vespers, Matins, and Lauds, and the manner of ending Matins, when Lauds are not said, are inserted.[1]

2. All the orations in the Office always have the long conclusion, and the rubric adds that the long conclusion must always be used in the Office and Mass, but the short one outside of these.

3. What oration is to be said at Lauds in funerals, *praesente corpore,* is more clearly indicated.

4. The rubrics about the saying of the Invitatorium are clearer. It must be said whenever the whole Office of the Dead is said, even in semi-double rite, and also when it is said in double rite with only one Nocturn. Nor do the rubrics leave any doubt that the Psalms "Lauda anima mea" at Vespers and "De Profundis" at Lauds must be omitted when the Office is said in double rite.

Briefly, it is the Office of the Breviary corrected by the decree of 11 June, 1913.

V. Matrimony.

The new Typical Roman Ritual embodies the decree of the S. R. and U. Inquisition of 31 August, 1881, hitherto men-

[1] S. Cong. Rit., 24 July, 1912; 14 February, 1913.

tioned in the Appendix of some editions, ordering that the Nuptial Blessing must always be given at Catholic marriages during the celebration of the Mass, and must be given to those who did not get it when they were married, no matter how long they have been married when they ask for it. Indeed the couple must be instructed to ask for it; but they are to be told, especially when they are converts, that this blessing is only part of the rite and solemnity of the Sacrament, and not an essential requisite of a valid marriage.

VI. PROCESSION OF THE BLESSED SACRAMENT.

Rubric No. 3 is changed. It prescribes that a cleric not the deacon shall place the humeral veil on the shoulders of the officiating priest. The latter shall not go up to the top step of the altar to receive the ostensorium from the hands of the deacon; the deacon must bring it down to the priest, who receives it where he stands and immediately turns toward the people.

VII. FIRST APPENDIX.

1. The Apostolic Constitution *Tradita ab antiquis* of 12 September, 1912, allowing Communion in promiscuous rites, is referred to and its sanctions mentioned. Likewise both decrees of the S. Congregation of the Council of 7 December, 1906, and 25 March, 1907, in regard to Communion of the sick without fasting, are mentioned.

2. The Litany of the Blessed Virgin no longer ends with the same versicle, responsory, and oration the year around. These latter now correspond with the times of the year and the antiphons of the Blessed Virgin at the end of the Office.

3. Two formulas for the blessing and conferring of the Scapular of B. V. M. of Mount Carmel are given: (a) a long one proper to the Order of Discalced Carmelites; (b) a short one proper to the Calced Carmelites.

(1) The short formula is no longer designated as obligatory upon all priests having faculty to enroll the faithful, but as one which may be used, especially in private receptions or on occasion of a great multitude presenting themselves for enrollment, as a relief to the priest who invests them.

(2) Instead of the old formula for the blessing of the Four Scapulars, we now have the manner of blessing and giving the Five Scapulars; including the one of Mount Carmel.

4. The *Appendix altera* remains the same.

We have availed ourselves of the annotations of the Rev. A. Vermeersch, S.J., in *Periodica,* to bring these important changes to the attention of our clerical brethren, who may immediately put them in practice.

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A RECENT WORK ON PRIMITIVE REVELATION AND MODERN SCIENCE.

IF the chief purpose of Apologetics is to prove that Christianity is divine, we must not forget that Christianity itself was only the culminating point of a supernatural plan dating from the very origin of our race. Consequently, parallel with the attacks against the Revelation as given in its completeness by Jesus Christ to mankind, we are witnessing denials of the same Revelation as given by God to Adam in the beginning. Such denials are chiefly advanced in the name of evolution, which is applied to man himself and to all that belongs to man, notably his religion. These arguments, although far from being decisive, may be presented with a marked plausibility and by men of repute, and therefore are likely to have a far-reaching and evil influence. Hence it behoves those whose mission it is to teach and defend truth, especially our clerical educators and apologists, to weigh those arguments, to see and show that they are found wanting, and that, after all, they leave the Catholic doctrine of primitive Revelation unshaken and unimpaired.

The question at issue may be briefly expressed thus: Is there any contradiction between the conclusions of science and the affirmations of Scripture concerning the beginnings of humanity and religion? And do the former render impossible our admission of the latter? An answer might be given to the effect that the earliest men known to us are not the first of our race, but separated from these by a long interval of time and after the fall and its consequences had deeply modified the conditions of man as created by God. But is it not possible, even by studying the earliest men known to science, to prove that their condition physical, intellectual, moral, social, and

religious, is, on the whole, in fair agreement with the inspired teaching of Scripture, thus making for, instead of against, its credibility? The subject is ably discussed in a recent volume,[1] which I take occasion to comment upon in the present paper.

The first thing we have to do is to expound in a certain measure the primitive Revelation made by God to our first parents. They were created, or at least constituted, in the supernatural state for an end no less exalted than God Himself, to whom they were bound by the closest of ties. Hence they received supernatural revelations and practised a supernatural religion. Although we have no express statement to rest upon in the particular matter, we may well suppose that they were taught by God about Himself: how His was a personal being, and how He was at once Creator and Lord of all things. Thus, in some way or other, a tradition was originated which was handed down and was used by the inspired writer of Genesis. Then we read how Adam gave the animals their names. But amongst them all there was not to be found a suitable helpmate for him; therefore God formed from man himself another being like and equal to him, although of a different sex; and in this way was the family formed, on a principle of unity binding the parents together individually and on equal terms. It is not for us to discuss here the form under which these facts are presented to us in Holy Writ, as also those by which God appears as Lawgiver and End. Suffice it to say that a decree was laid down by God, and, at the suggestion of the serpent, Adam and Eve transgressed it; then their eyes were opened, and they acquired the knowledge of good and evil; whereupon God, appearing now as Judge, deprives them of part of the privileges with which He formerly endowed them, but mitigates the sentence with a promise that the head of the serpent shall one day be crushed. Thus, even leaving on one side the disputed question whether and in what degree our first parents were taught the mysteries of the Holy Trinity and Incarnation, there remains ample evidence to prove their knowledge of many important truths concerning God, themselves, and the rest of creation—truths not only

[1] *La Révélation Primitive et les données actuelles de la Science*, d'après l'ouvrage allemand du R. P. G. Schmidt, Directeur de l'Anthropos, par le R. P. A. Lemonnyer, O.P. Paris, Gabalda.

natural, but also, both as to matter and manner, supernatural, whereby a clear light was thrown upon the road open to mankind.

Now arises the question: May we accept the Biblical narrative as relating real events, historical facts? In other words, is it the relation of events which inaugurated the history of mankind, or is it only a product of poetry and reflection, a beautiful allegory, a significant myth, but devoid of historical reality? The answer to this question we shall seek, not in textual, but in real criticism; that is to say, a criticism based on the facts concerning the earliest age of mankind, not as they are revealed to us, but as we know them from other sources.

The first of these sources is relics surviving from the prehistoric age. When we have gone as far back as written documents allow us, we find a very high civilization which, of course, required a long evolution to be brought to such a pitch of complexity and perfection. This logical inference is borne out by the remnants of prehistoric man which have been discovered in the different strata of the earth's crust, each deeper stratum pointing further back into the recesses of unrecorded time. Needless to say, such remnants are few and far between, and supply but scanty information. We have another and better source of evidence in ethnology, which, applied to the present matter, considers more especially peoples uncivilized or of a very inferior culture. The fact that nearly all that is known to be true of prehistoric man is true to-day of the uncivilized races of the earth, and the fact that the crude beginnings of implements, dwellings, customs, ideas amongst civilized peoples, are still found among savages, lead us to the conclusion that the latter are representatives of and witnesses to an earlier, if not the earliest, stage of human development. It is true that in a good many instances such peoples may have degenerated from a higher civilization, but this is far from being the rule, for the simple and obvious reason that the earliest date of any higher civilization is 4000 B. C., when it appeared in the valleys of the Euphrates and the Nile and the countries between them; elsewhere it is not to be found before 1000 B. C. But already uncivilized peoples had spread over vast regions of the earth, and could not have taken with

them, to fall from it in later years, a civilization which did not as yet exist.

A third source of information is also needed, at the very outset, and this is anthropology, as the study of the human body. Since the soul requires a fit instrument for the exercise of its faculties, it is important to consider whether such was the case in the first specimens of the genus *homo*. We cannot admit into this brief sketch any discussion of the theory of evolution applied to man, which was originated by Lamarck and Geoffrey Saint-Hilaire, and later became so popular, thanks to the discovery of prehistoric man and the researches and speculations of Darwin. Without further expounding or discussing the various evolutionist theories concerning the origin of man, suffice it to say that their very variety and even opposition show that the descent of man from animals is far from being proved. The precise point where the human line is supposed to have branched off is enveloped in the deepest obscurity. Not one of these theories but is hopelessly incomplete, and lies open to the strongest objections. Take, for instance, the similitude between the ape and man; even without taking into account the many and striking differences, the very likeness may be as naturally explained by parallelism or convergence as by descent. Take the prehistoric skulls such as have been found in goodly number since the famous Neanderthal, with the low, receding forehead, the deep furrow above prominent eyebrows, the orbs very large and round, nasal cavities very broad, etc.; these characteristics of the so-called *homo primigenius* are found, sometimes even more pronounced, in the Australians of to-day. Moreover, skulls of the same or even a more ancient period present characteristics quite different. To put it briefly, the best of all such systems is but one hypothesis among many that have been propounded.

Yet even supposing any one of them proved, there would be no contradiction between its then scientific conclusion and the actual teaching of Scripture. The language of the latter is popular and often anthropomorphic; it simply conveys the idea that the human body is *dust,* like that of other animals, and was made material by God, although for a special and higher purpose. Whether it was created all at once, or prepared by a slow process of evolution, is, after all, but a sec-

ondary question, since it became properly a human body only by the infusion of the soul, and this was the direct act of God alone. There are greater difficulties concerning the creation of Eve from Adam, if we are to consider the Scriptural account of it as historical and as something more than a beautiful and deep symbol expressive of the equality and sympathy between man and woman, husband and wife. But the discussion of this particular point may well be postponed until the main theory of evolution has been established. If, however, there are any so sentimental as to be shocked at the suggestion of any such unworthy origin of mankind, they might well be reminded that no evolution could possibly be more humiliating than that through which each individual has to pass, whatever be his subsequent destiny, genius or saint or what not.

Evolutionism is not synonymous with materialism or monism. It is curious all the same to notice how, whilst evidence in favor of a possible animal descent for the human body was slowly and vaguely accumulating, there were coming to light numerous and decisive proofs against such an origin for the human soul. So that, whatever may have been the stage of bodily evolution of the first man, he was, spiritually, quite capable of receiving such divine revelations as the first chapters of Genesis relate. Established scientific facts, if they do not prove the reality of such revelations, which of course it is for Scripture itself to warrant, nevertheless point to their possibility, showing, as they do, very far back in the history of mankind, a state so near to that described in Holy Writ that we have no difficulty in linking them together.

Let us turn first to the evidence from prehistoric times. Scanty and indirect its records are bound to be, since writing did not exist, and thus all that came from the mind and heart of man through his lips ceased to exist as soon as the air ceased to vibrate. Even with the material remnants of his activity it has been a case of the survival of the most durable only, so many have been the thousands of years between him and us. Even so, the discovery of their burial places tells us, by the care for the dead therein revealed, that these early men had a belief in an after-life as also relations of friendship and piety. So too the objects made of stone—others made of wood, shell or softer material having necessarily perished—which have

been found, if they do not reveal a very high level of material civilization, which requires time, as we know, for its development, show none the less what these men could do or attempt. Their use of tools, which is altogether beyond the reach of mere brutes whose members are their only instruments, exhibits a spirit alive and working according to the laws of cause and effect, means and end. Several discoveries prove also that fire, another indication of man, was known already; and thus there existed all the essential elements for a civilization which before very long asserted itself in works which even to-day excite our admiration.

Ethnography shows us not only fragments of a long-buried past, but the whole of the life of the earliest men still going on in many uncivilized peoples. The idea that such peoples are nigh akin to animals and deprived of all high ideas and feelings, especially in morals and religion, is fairly common and traceable to several causes. First, to anti-religious systems; secondly and more ordinarily, to superficial accounts from hurried travelers who have looked very little below the surface; thirdly and more especially, to the *a priori* application of the evolutionist principle which places at the beginning whatever is inferior or less perfect in order thus to prove the constant progress of humanity toward what is highest and most perfect. But of late years students have adopted a new and more correct method of working out this problem. They have turned their attention to facts, more particularly those concerning linguistic and material civilization, and thus have been able to mark off the different stages of advancing culture, in the light of which we are enabled to form a more correct view of human evolution and one widely different from the current one.

Naturally enough we must expect to find at the very beginning forms of extreme, even of childlike, simplicity; but the further back we go, the more frequently do we discover elements really pure and high-minded and the less often do we meet with absurdities and deformations. More recent epochs show a greater complexity and wealth of ideas, but also an increasing degradation in morals and religion. This general description applies to the whole of the Pygmy tribes,[2] and to

[2] Dwarf negroes of Central Africa, Andaman Islanders, Semangs of Malacca, Negritos of the Philippine Islands, etc.

the Tasmanians; not that such peoples are the adequate representatives of the first men, but they seem to be, amongst all others actually existing, the nearest approach to them. Now, their intellectual abilities are undeniable; they have a perfectly constituted language, tools and arms; they very likely invented the bow and arrow, while the boomerang of the Australians is simply a marvel of skill. Their morality is not what some might or did imagine: struggle for life, cruelty, anthropophagy, human sacrifices, slavery are unknown among them. Altruism is the rule, not only within the family, but toward all. The right of property is acknowledged and respected. Chastity and conjugal fidelity, honesty and loyalty are practised. Monogamy is the almost universal form of marriage, whilst woman, although subordinate to man in the family circle, enjoys her full share of esteem and rights.

But all this would avail us nothing on the point at issue, if it could be proved that mankind began without religion or with a kind of religion low and unreasonable. Many attempts were made to prove this, during the nineteenth century, by theories, different on many points, but all alike in applying to religion, on false *a priori* principles, the idea of a necessary evolution from the lowest types. The theory of the naturalistic mythology was soon superseded by an evolutionist theory already hinted at by A. Comte in the three stages he deems necessary to all religions: feticism, polytheism, monotheism. Three English writers were influential in this respect: Sir John Lubbock, Herbert Spencer, and especially S. B. Tylor, who in his *Primitive Culture* (1872) linked the notion of religion with that of soul, hence the name of Animism given to his theory, compared with which other systems, as totemism and magic, are only secondary. But that animism is nothing better than an hypothesis, insufficient inasmuch as it does not account for all known facts, has been shown by Andrew Lang in his book *The Making of Religions* (1898), in which he points out that a good many peoples, South-Western Australians, Andaman Islanders, Bantous, Soudanese negroes, many Indian tribes of North America, possessed the notion of a supreme and personal being, even before the arrival of Europeans and missionaries. And ethnology shows that such a notion is to be found precisely in the peoples we have good

reason to consider the most ancient; though it is to be conceded that, when we pass from them to half-civilized or completely civilized peoples, we notice that magic, the worship of the dead or of nature become gradually more widespread, with here and there traces of a Supreme Being.

A Supreme Being, "the Thunderer," "the Heaven," "the Lord" or "our Father," existing before all things and present to all over which He exercises an almighty power; founder and upholder of morality; never making for evil, but always kind and helpful, from whom comes all that is good; the respect toward such a Being, and the faithful observance of moral law; certain rudimentary and spontaneous forms of prayer, with more of intimacy than of solemnity, the offering of first-fruits,—all this shows us a religion perfectly constituted in its essential elements, dogma, morals, and worship; a religion which, naive and childlike as it may be, or even sometimes anthropomorphic in its expression, still is something incomparably purer and greater than the exuberant mythology and the complex ritual of a later and more civilized age. Moreover, if we consider that those peoples, however ancient, do not represent mankind in its initial state; that in their religion as in the rest of their culture, progress has ceased and a retrograde movement set in, we may get a fairly true and no mean idea of the very first men and their aptitude to receive such a divine Revelation as it pleased Almighty God to bestow on the human race in its very source.

Now, in order more easily to vindicate the reality of such an aptitude, it may be remarked, first, that the contents of Revelation, at that early stage, do not seem to have been much more than what human reason could attain to by its own unaided efforts; as for such mysteries as many theologians admit to have been revealed to Adam, although Scripture is silent on that point, they were mysteries and did not require higher faculties to be accepted on faith. On the other hand, deep truths relating to the Godhead were clothed, as we see in the opening chapters of the Bible, in simple, naive, childlike, anthropomorphic expressions; and corresponding to this antithesis must have been the mind of the first men, exhibiting, as do their present-day representatives, a twofold aspect of depth and simplicity, living intuition rather than dead ab-

straction, novelty and originality of vision together with a certain clumsiness of expression. And such characteristics which are ordinarily, and almost necessarily, those of the man of genius, might well have been those of the first man; for genius obeys no law, least of all the law of heredity. Providence alone determines genius, and it well became Providence to endow with it the first parents and teachers of mankind. Further, if man necessarily requires to be taught, who else but God could teach Adam? Nor are we in any way obliged always to interpret that teaching as being infused or direct, to extend it to as many things and objects as medieval thinkers seemed inclined to do. Scripture itself helps us to understand the genius of Adam together with its limitations. It tells us that he invented language and gave the animals their names, perceiving, no doubt, a relation between the words he used and some apparent properties of the objects he named; we are further told how his descendants made one discovery after another; so that, if we are on our guard against theories tending to exaggerate, we see no contradiction between the Scriptural and the scientific teaching concerning the intellectual condition of the first man, and we conclude that he was quite fitted to receive with intelligence and submission a direct and supernatural Revelation from God.

Yet it is possible to go a step further and to infer the historical truth of the narrative of Genesis from its manifold agreement with the data of science concerning the first men; and thus we are enabled to conclude that the primitive Revelation itself is a historical fact. First, if we consider the religion of those peoples who represent to us mankind in its infancy, we see a simple and natural intercourse between God and man such as perfectly agrees with what we read in Holy Writ. Moreover, the sacrifice of first-fruits is a characteristic form of worship amongst them. According to the Andaman Islanders the first sin consisted in refusing that homage to the supreme authority of God. Even their mistake in believing that God reserved such first-fruits for His own use is clearly connected with the two trees of life and knowledge whose fruits would have made man like unto God. It may be noticed that the earliest sacrifices related in Scripture, those of Cain and Abel, were of the first-fruits of their own work; and it

is conceivable that such sacrifices presupposed the habit of offering nature's free gift to the Author of nature.

Secondly, if we consider social organization, we find different traditions in different peoples according to their stage of development. Some go no further back than several independent ancestors to whom they attribute their own origin and that of the neighboring nations. Others derive the origin of the whole human race from one woman; others, from one man. But in the case of the most ancient peoples, as the South-Western Australians and the Pygmies, their tradition on this point, whenever it can be ascertained, is always found to be this: a Supreme Being, and, created by Him or by His order, a human couple, or family, the basis of the whole social development. And this is precisely what we read in the Bible. Moreover, among these same peoples monogamy is the general rule; woman is the equal of man and enjoys liberty, love, and honor, all points clearly implied in Genesis. On the contrary, the matriarchal system is quite foreign to the Bible, and totemism properly so-called is to be found neither in Scripture, which expressedly states the superiority of man over other animals, nor in the most ancient peoples.

Lastly, if we turn to what is to-day known as economics, it is evident that the first men gain their livelihood simply by gathering fruits and hunting game; and it was so that Adam lived, even after the fall, for the curse of labor did not necessarily overwhelm him and his posterity all at once. It was to come fully enough in the course of time, as we all know; but even to this day the very peoples we have alluded to have preserved in a certain measure and amidst circumstances less and less favorable that primitive and to some extent ideal mode of living.

Such an agreement on so many important points testifies that the Biblical narrative is a faithful description of the primitive condition of man; and supposing that in the absence of any tradition actually dating from this primitive state of things, the Jews had attempted to invent a description of it, they must necessarily have failed; because, living as they did in totally different circumstances themselves, they could not help introducing numberless details that would certainly have betrayed the late origin and the artificial character of their writing.

Moreover, the same considerations enable us to answer the objections of several modern schools against the first pages of the Bible. To Wellhausen and his so-called historico-criticism, which maintains that the monotheism of the Bible came comparatively late and only as a subsequent refinement of the earlier polytheism of the Semitic tribes, we answer that such a polytheism is only an assumption borrowed from the evolutionist theory of religion; that much more probably the inspired writer found the basis of his narrative in the ancient tradition of his people—an hypothesis quite in harmony with the real conditions of primitive mankind as we know them. To the Assyriologists, like Delitzsch, who associate Babylon and the Bible, as though the Jews depended entirely on the Assyrians for their civilization and religion, we answer that it is quite unwarrantable, always, in face of any similarity of doctrines or practices, to consider Israel as the borrower; and it is unwise to neglect the hypothesis of a more ancient tradition faithfully preserved among the Israelites, but corrupted by Babylon. And a striking proof of this was supplied four years ago, by the discovery at Nippur of a tablet bearing a fragmentary record of the flood which coincided in a remarkable manner with that of the Bible, yet antedated by some 1,500 years the Babylonian account whence the Biblical narrative was gratuitously supposed to have been derived. To the folk-lorists and mythologists, like Kunkel, who consider the first pages of Genesis mere myths and legends created by the popular mind, we answer that their assertions do not materially differ from those of advanced exegetes, and that their mistakes are easily exposed by larger and more adequate views on economics and ethnology. For, indeed, we see the same fundamental doctrines possessed by peoples far more ancient than, and very different from, the one supposed to have dreamed rather than thought out the earthly paradise; which last once more turns out to be not a myth or a local and recent legend, but a tradition of the highest antiquity and most far-reaching extent. Moreover, this difference must be noted that, whereas amongst other aboriginal peoples such a tradition lived by a merely oral transmission and was therefore liable to many interpolations, among the Semitic races on the other

hand it was committed to writing at a time previous to their dispersion, and thus preserved in its original integrity.

But let us now consider Adam and Eve, not as who they were themselves, nor what they were in relation to God, but as the first parents of the human race, the pair from whom is sprung the whole subsequent evolution of mankind, spiritual and temporal: the Bible represents them to be such; does modern science bear it out? The answer is affirmative, inasmuch as all researches seem to point to a unity of origin, of language and of culture.

The sudden discovery of new peoples in Oceania, Africa, and America, at the end of the eighteenth and the beginning of the nineteenth century, led some scientists to suggest a plurality of origin for men. But one good result, at least, of the evolutionist theory is the establishment of the clear fact (quite apart, of course, from its explanation of that fact), namely, that all the human races belong to the same species, as is proved by their agreement in all essential and many accidental points, and again, more particularly, by the unfailing fecundity between individuals of widely distinct human races and their issue after them; whereas, on the other hand, the differences are superficial and satisfactorily accounted for. Similarly, until fairly recently, there was a tendency to deny the possibility of reducing to one original source all the numerous languages spoken by man. But, on the contrary, the latest researches and discoveries point toward such a common origin, and the best authorities on the subject acknowledge that the actual diversity is by no means a final objection against their primitive unity. It is certainly a striking fact that the languages of the most ancient peoples are remarkably akin, e. g. those of the Tasmanian tribes, the Bushmen of South Africa, the Pygmies of the Andaman Islands. As for civilization both material and spiritual, the theory of Bastian, according to which psychical dispositions fundamentally identical in all men might naturally have produced concomitantly, in separate parts of the earth, effects equally identical, in the shape of discoveries, institutions, moral and religious ideas,—such a theory is practically obsolete by this time. The most up-to-date developments of ethnology and the new theory of the "cycles of growth", as it is called, emphatically assert the

unity of civilization itself and of its earliest developments. The first men evolved the primary elements of their material and spiritual culture in the very place of their origin, most likely somewhere in Asia, and from there migrations carried it away to different parts of the earth, not once only, but several times in succession, and each time it was a complete and more elaborate system of culture, from implements to religion and morals, which by this means spread far and wide.

But these are as yet new lines of research rather than final conclusions, and much labor is still required to build on new and more solid foundations both comparative sociology and the comparative science of religions. The latter will have to explain what Scripture lays down only as a fact, namely, how the primitive religion, very simple indeed, but very pure, became corrupted in the course of time and, as it were, stifled by the growth of paganism in its various forms, concerning which the evolutionist theory has overrated the influence of animism, ancestor-worship, and magic, while it is but just to acknowledge the deep influence of astral mythology. Nevertheless the primitive religion was preserved by two kinds of peoples: on the one hand, tribes powerful and proud, wandering on the limitless solitudes after their flocks, prominent amongst them being the Israelites chosen by God to safeguard, with His aid, the original Revelation and prepare the way for a second and greater one; the others, poor and hidden, early isolated from the great mass of the peoples and from the ever-increasing development of civilization, sheltered moreover for ages in far-away regions where they kept a most, if not *the* most, ancient form of culture and religion, reserved by God, as it were, to become in our own days a living witness to the days of old and to the Bible, a book which, being written, so to speak, by the very hand of God, has nothing to fear from the hand of man.

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WITHIN MY PARISH.

Notes from the Day Book of a Deceased Parish Priest.

V. A Stay-At-Home.

I SUPPOSE that I should be greatly ashamed of the admission I have to make. It may seem to some minds indicative of an unorthodox point of view. At the same time I feel I must unburden myself of a suspicion I have long entertained. It is just this: I have a notion that in our treatment of the Parable of the Prodigal Son we seldom; if ever, do justice to those who remained at home in order that the younger boy might go forth to taste the delights of the outside world.

Holy Scripture tells us of the father and elder brother. For all we know to the contrary there may have been a sister as well. It has sometimes occurred to me that a highly profitable sermon might be preached with these comparatively humble actors in the Gospel drama as a text. Not that the return of the sinner to his father's house needs any less emphasis (God forbid!), or that his penitence be shorn of the quality that lends it peculiar lustre, but that care be taken to invest the lot of the stay-at-home with the quiet dignity which of right belongs to it and which must, I fancy, be of great worth in God's sight.

How many stay-at-homes there are! We who live in the villages see more of them, perhaps, than do urban folk. Every community has its tragedy, and not the least part of ours is the annual loss of a large number of those who make up the flower of our young manhood and womanhood. During the years of my pastorate I have wished Godspeed to so many of my boys and girls as they went hopefully forth to try their steel in the cruel arena of the great city. Sometimes they return flushed with victory and vibrant with the vitality that occasionally, at least, accompanies success. Sometimes, crushed and broken in body or soul, or both, they creep painfully back, like the prodigal, to the only shelter that is left to them, that of a father's house and a father's love.

In any case there is fairly sure to have been a stay-at-home; someone, most often a woman, who has patiently and uncomplainingly kept the fire on the hearth burning and the light of welcome shining out from the windows.

Our Mary Cassidy is such a one. The essential pathos in a life like hers consists not so much in the sacrifices she has made as in the ease with which we of her little world take them for granted. The bare facts of her life I can give you in a few words. What I fear I can but imperfectly convey is the quality of its real greatness. It is not in my poor power to portray her character in the rainbow tints of beauty that it constantly, although unconsciously, reflects; but I am sure that the Angels have taken cognizance of all its details, and that it will shine forth in Heaven some day in all its glory.

The eldest of a large family, very early left motherless, she saw the fledgelings leave the home nest one by one and wing their flight into the world. There was no one left, save Miss Mary, to stay on and be hands and feet and eyes to the half-blind father. A score of years have come and gone and she is still at her post. The father is living, but he is querulous and fretful at times, and life in the old house cannot always be an easy thing to manage. So far as one can tell by outward sign there is never in Miss Mary's mind a thought of self or a regret for what might have been. Many a time, especially of late years when the infirmities of age have grown upon me, I have gained courage and inspiration from her calm and sweetly placid face.

When one has been pastor of the same flock for over a quarter of a century one will have learned to pick out certain voices and to translate their hidden meaning, just as a trained musician separates the component parts of a great harmony. On warm evenings of the late spring, as we are gathered before Our Lady's altar for the May devotions, I am always able to distinguish our friend's clear voice running through the recitation of the Glorious Mysteries in a plaintive, silvery key that is all its own. It seems to tell me of gentle longings unfulfilled and of aspirations which only God Himself and the Queen of Heaven fully know.

But I do not wish you to infer that the term " resignation " gives an adequate idea of Miss Mary's aspect or bearing. That expression always associates itself in my mind with a sort of solemness that one cannot at all use in thinking or speaking of her. She is matronly in figure; has a broad, good-humored countenance; and fairly radiates the celestial cheerfulness that

caused St. Francis and his followers to be known among the Umbrian peasantry as the " jesters of the Lord ".

All her brothers and sisters are married and have fine families. They usually come back to spend Christmas among us, and no one quite takes the place of " Aunt Mary " in the affections of her youthful nephews and nieces. Her love for children extends far beyond the borders of her own family, so much so, indeed, that at intervals during the year I am obliged to listen to troubled protests entered by the good Sisters of the parish school against the spoiling of their charges.

Miss Mary has a capacity for vicarious enjoyment that I have rarely found equalled. It enables her to fill every corner of her life with warmth and sunshine. To see her standing on her quaint, honeysuckle-covered front porch, with a tiny tot in her arms and a group of older boys and girls at her feet is to have projected upon the screen of one's imagination a picture that is as delightful as it is sacredly suggestive of an entrance into a holy place whither one may not go, unless it be with veiled eyes and reverent feet.

Long ago, as one might suppose, there was a lover; but he had come and gone before my arrival in the parish. Who he was or whence he came I do not know, though why he went away all the world can guess.

The only time I recall having seen a trace of sadness about Miss Mary was once when I gently (and I can see now, ill-advisedly) suggested the Religious Life as a possible contingency in event of her father's death. With a slight catch in her voice and a wistful look upon her face that I shall always remember, she replied: " No, Father. At my age I have nothing to bring our Lord." Her perception of values was truer than mine and expressed with a fine humility of which I am incapable. She recognized with wonderful clearness of vision a fact that I, in my dullness, had entirely overlooked: When God has had His will with a soul all through the years, a Way that might be to the young and ardent one of fulfilled desire may, quite conceivably, prove but a spiritual anti-climax to the man or woman of more mature experience.

VI. A Penitent.

When one pauses to give the matter a little thought one observes that vicarious penitence looms very large in God's ordering of the world. It has been so from the very beginning. We cannot but pity, in our insufficient way, the dumb scapegoat, loaded with the sins of ancient Israel and sent off into the wilderness to die. Down through the ages the suffering of the guiltless for the guilty has featured prominently, both in the life of the individual and of the nation. There is a sublime pathos in the figures that loom up here and there, bearing their silent testimony to this immutable law—a Hebrew prophet languishing in a filthy dungeon because of his denunciation of an apostate race; a Jeanne d'Arc riding to glorious martyrdom; an Oliver Plunket suffering for the Faith at Tyburn. Each of these, being innocent, performed penance, so to speak, for the sins of the people. It is a fact that we cannot deny; one, certainly, that we cannot explain; but we know that it is.

Arthur Christopher Benson, non-Catholic though he is, treats the question very admirably in one of his charming essays. He thinks it probable, as nearly as I can recollect, that pain and suffering follow certain laws of distribution, just as do force and matter in the physical realm; and that what may mean pain at one point may mean amelioration at another. Expressed in Catholic terminology, note to what conclusions this leads: My pain, my penitence, my suffering, may mean relief for someone on a bed of sickness; it may mean help for someone in temptation, or even bodily peril; or it may mean, best of all, the release of a soul from Purgatory and its entrance into Heaven. This view of the matter has been of great comfort to me, for I see atonement of one kind or another worked out daily in the lives of my people, and in some cases it clothes itself with a majesty that is almost epic.

I have said that Mary Cassidy stands as an example of vicarious enjoyment. I might add that John Kramer is an embodiment of vicarious penitence. I think he is like Miss Mary in that he is unconscious of the rôle he is enacting in the Church's continuous Passion Play.

His part is accompanied with details that are sordid to the last degree. He married in his youth a comely girl whose

people lived at the county seat, fifteen miles away. Shortly after their marriage they came here and settled down on a snug farm two or three miles out of town. For several years they prospered. Two children came: first a boy, then a girl. When the second child was but a tiny baby, vague and disquieting rumors came to my ears concerning the family on the farm. These rumors dealt with the relentless demon of drink that has pursued men and women since the dawn of time. The beginning of the trouble is shrouded in mystery, as is apt to be true in most cases of the sort, for Satan usually prefers to begin his work in darkness rather than in daylight. Some have told me—and the statement seems a reasonable one to believe—that the fearful habit has fastened itself insistently upon various members of the poor girl's family for several generations past, and that a simple prescription given after the birth of the second child gave the devil a loophole for entrance.

At any rate, affairs have gone from bad to worse. John has given a mother's care to the ruddy children, who peep shyly at me when I call at the farmhouse on my parish rounds. The father's hair has whitened and lines of premature age crease his face and forehead. But always there is the strong handclasp and the deep-voiced, melodious greeting. As the wife has sunk farther and farther into the depths of misery and sin, the husband has risen to greater and more serene heights. The ascent has been accomplished in the face of difficulties that might well tax the energies of the most dauntless spirit. The climber's feet must have often bled and his heart nearly failed him. The holiness of his life is so genuine that I am constrained to lower my eyes and my voice in his presence.

Just as my gaze turns involuntarily to the pew of the faithful Peter Daily at Sunday Mass, so do I as unfailingly look for John Kramer and his children. I send up a prayer for them now and then, as well as for the poor woman who has not yet made reconciliation with Mother Church. She will come back some day, I know, and John and I are waiting patiently for her return.

If I am sometimes tempted to wonder why these things are, I am led immediately to the reflection that all this is but a small portion of a great design, the scheme of which is not con-

trary to, but beyond, my finite powers of comprehension. Or, put in a slightly different way, it belongs to the process that works and looks toward that "far-off Divine event, to which the whole creation moves".

VII. A Minstrel.

I have never heard him called anything but Luigi, and his brood of dark-eyed, round-faced youngsters are invariably spoken of as "Luigi's children". There is a family name, but it does not signify greatly, for it is so entirely Italian that we have never been able to thoroughly master either its spelling or its pronunciation. He came to our village ten years ago, and his habitation among us has been like that of some bright bird from a tropical clime that drops into our waiting ears its tale of the wonders from which it has emerged.

At the time of Luigi's coming he was, perhaps, twenty-five years old. My housekeeper appeared in my study one June morning, arms akimbo and a look of distinct suspicion lurking in the depths of her Irish eyes. "Shure, Father," said she, "there's a dago outside that wants to shpake wid ye-ez." As I entered my sitting-room I found myself face to face with a lithe, well-knit figure, set off by a mass of dark, curly hair from beneath which a pair of liquid Southern eyes looked at me with an air of childish inquiry. A soft, well-modulated voice offered the most respectful of salutations, halting painfully the while over the unfamiliar English words. On the floor near by reposed a battered hat, an old stick, and a gay-colored bulging handkerchief, tied in a tight knot and containing, presumably, all its owner's worldly belongings.

The stranger, I managed to make out, had walked all the way from New York. Did I know where he might get work? Now it happened that only the Sunday before, Tim Scanlon, one of my best and most reliable parishioners, had been bewailing to me the fact that he needed help badly and could find none. A few words sufficed to send Luigi swinging away in the direction of the Scanlon farm to a lively tune, called forth, no doubt, by some memory of a *festa* in his native town. As I lingered a moment to listen to the song borne back to me on the summer breeze I could picture the scene quite clearly: the procession winding its way through the crooked streets; the

lighted altars in the dim old church where throngs of worshippers bent low at the passing of their Lord. Then, afterward, there would have been the bands of music in the plaza, the chattering of excited groups in front of the inn, and the throwing of confetti from the balconies high in air.

The months succeeding my new friend's visit were very busy ones with me, and in the cold, wet days of December I was beseiged by rheumatism, an ancient enemy of mine. One of my young confrères came over to help me out, and Christmas had come and gone before I was able to be up and about. The Sunday that found me once more singing Mass in my little sanctuary held a surprise for me. When the choir began the Kyrie Eleison I could scarcely believe my ears. Surely, an angel had come from Heaven to add his voice to our faint praise! Never had we heard the like. The sermon gave me opportunity to turn toward the people and my eyes sought the organ gallery without delay. The mystery was explained. The singer was Luigi.

After Mass I asked Tim about our young Italian. He was loud and enthusiastic in his commendation. Such a faithful and hard-working man the newcomer had proved himself! "And the merry lad he is, Father," added Tim in his genial way. "Shure, 'twould shteal your heart away to hear him play the fiddle. 'Tis mesilf that can't kape the childer out av the kitchen afther supper av an evenin'." The fiddle, I learned, was of recent importation and prophesied a permanence of residence in our midst. From that time on Luigi's position was much more that of an institution of recognized importance than that of a mere person. He was always in demand, not only in the choir but at our parish socials. No gathering, in fact, was considered complete without his presence.

The next spring found him working a few acres on shares. Two years more and a modest cottage rose on the patch of land. After this came a mysterious visit to the old country and a return with a blushing daughter of Italy, whom Luigi proudly introduced to us as his wife.

Black-eyed babies followed one another in bewildering succession. If you come with me for a call you will see them rolling about on the floor of the leafy arbor that stretches from

the front door of the cottage to the roadway. Here you may sit and drink a cup of red wine and listen to the strains of the violin as they whirl up and down in a mad riot, while the notes sprinkle the air in a veritable shower of melody.

On a Sunday "Luigi's Gabriella," for that is the name of the plump little wife, occupies a pew in the side aisle and alternately cuffs and kisses the two older cherubs into a semblance of piety. Matrimony and its responsibilities have not alienated the father of the family from his duties as a chorister, an example being thereby provided that some of his neighbors might well take to heart. Mass would scarcely seem like Mass to us now without Luigi's voice in the choir, and on festivals his violin as well. I wonder if the dear fellow at all realizes how many heartaches he has helped to cure or to how many souls he has preached his musical message of peace and pardon?

Sing on, Luigi, gentle minstrel of God, sing on! May He give us a deeper appreciation of your songs, and so shall we be better able to understand the harmonies of Heaven when we come (as may we all, in His Mercy) to stand before the Throne.

IS THE SACRIFICE OF THE MASS THE SACRIFICE OF THE CROSS?

II.*

The Bishop's False Notion of Sacrifice.

As the Council of Trent indicates and all theologians agree, a sacrifice contains three essential elements: (1) priest, (2) victim, and (3) immolative offering. The Bishop entertains an incorrect notion of the third essential element which leads him sadly astray. He distinguishes the offering and the immolation as two acts where they are but one. Offering is the "genus", and destruction the specific difference. If the object is offered to God by *handing it over* to the temple to be used in the service of God, it is a "gift", a "donum"; but if it is offered to God by *destroying* it, we have a sacrifice. The

* The first installment of this paper appeared in the March number, pp. 297-315. On page 305, eleventh line from foot of page, *cruentam* should read *incruentam.*

offering and the immolation are one. But to prop up his novel theory his Lordship invents a new definition of sacrifice: "*The offering* to God by a priest of a victim that *is* slain. He divides the "species", sacrifice, into its genus and specific difference and then marshals them forward separately. By the same token, in dealing with a man (a rational animal—animality the genus and rationality the specific difference), he would insist on speaking to "animality" first and "rationality" afterward. As against this it must be borne in mind that destruction and sacrificial offering are one and inseparable and any subsequent offering of the victim slain is merely intended to express more fully and bring home more clearly to the minds of men the purpose and effects of the sacrifice.[18] Aside from being a development of the sacrificial idea contained in the immolation, a subsequent offering would be nothing but a gift.

True Idea of Sacrifice.

But the concept of handing over a gift to God even in the shape of a victim is altogether foreign to sacrifice. In offering a gift, we deprive ourselves of it to devote it to God. But the notion of sacrifice is immeasurably higher and greater and more sublime. In sacrifice man offers himself by proxy to destruction to proclaim God's absolute dominion over him as his Creator and his acceptance of death in punishment of sin. "Therefore," says St. Thomas, "the holocaust was entirely burned in order to express the idea that just as the whole animal was dissolved into smoke and ascended upward, so the whole of man together with all that are his, is subject to God's dominion and should be immolated in His honor."[19] God is the plenitude of being, the alpha and omega, or in other words, the whole alphabet of being from the first letter down to the last, so that outside of Him there is no real being

[18] "Haec eadem sacra immutatio, quatenus in Dei cultum et honorem fit, est ipsamet oblatio sacrificativa, quia per eam res oblata humanis usibus inepta redditur Deoque dicatur et in illius cultum transfertur. Non igitur his vocibus (oblationis, consecrationis, immutationis) actiones diversae significantur sed *una et eadem sub diversis respectibus.*" (Suarez, De Euch. disp. 73, Sec. 5, n. 2, etc.) "Cum ergo effusio, non vero sparsio sanguinis, uti Protestantes docent, forma est sacrificii, sparsio sanguinis nonnisi *liturgica explicatio et actus solemnior* est ejus, quod in sanguine effundendo jam erat factum." (Zschokke, *Hist. Sacra,* sect. 26.)

[19] 1-2, 102, a. III, ad 8.

but only shadows of His infinite perfections. Man then is nothing before God. Should he acknowledge this relation of dependence? If he sins against his Creator, should he acknowledge that he deserves to go back into the nothingness whence he was drawn? The Bishop will not allow it. "God," he writes, "will not annihilate us" (a fact which nobody questions), and therefore we should not acknowledge the truth that by our sins we deserve it. We must temper the transports of our devotion by the dubious tenets of his philosophy. But why was the substitute for man in the holocausts of old not only slain but totally destroyed by burning? Was it not to proclaim that man merited destruction to satisfy Divine Justice for sin? King David was not hampered by any such regulations as the Bishop's when he cried out: "My substance, O God, is as nothing before Thee";[20] nor was Isaias when he exclaimed: "All nations are before Him as if they had no being at all, and are counted to Him as nothing".[21] Was it not because of His absolute dominion as Creator that God said to Adam: "Unto dust thou shalt return"? Acting on his Lordship's advice, Adam might have said: "There is no wisdom in slaying me, because I am created for Thy glory and I cannot glorify Thee by ceasing to be." Yet in spite of such protest "death passed on all men in that all have sinned".[22]

Substitution for Man found in Sacrifice.

As God's right to inflict death on man springs from His rights as man's Creator, sacrifice, historically considered, expressed the relation of the creature to the Creator, of total dependence on the one side and supreme dominion on the other, because it is the expression of the acceptance of death inflicted on man by the Creator by right of His creatorship. But "God so loved the world that He gave His only-begotten Son" as a substitute to atone by His own death for sin and win back life for man, but He also ordained that man should continually confess what he deserved by slaying a substitute in his stead, as was done in the sacrifices of old. Rejoicing that God was satisfied with a substitute, man gladly offered

[20] Ps. 38:6. [21] 40:17. [22] Rom. 5:12.

the sacrifices required, realizing that thus the Divine anger was appeased and that he would be again admitted to the friendship of God, symbolized in the sacrificial meal and in Holy Communion.[23] Sacrifice therefore differs *toto coelo* from a gift. It is a sacred sign instituted by God and having the most sublime signification that man is but dust and ashes before the overwhelming majesty of the Creator. To consider it merely as an offering or gift made to God is to destroy the highest and greatest act of worship that man can pay to his Maker.[24]

How to Find the Essentials of Sacrifice.

"But," objects the Bishop, "we must find the true idea of sacrifice in the great Ritual Code, the Book of Leviticus, given by God to His people, and not gather it from any human or pagan theory." Yes, but in searching for the formal constituent of sacrifice amidst the multitude of ancient ceremonies, we must not depend, as the Bishop does, on a kind of spiritual scent, but must have some solid selective principle to guide us. The essentials of sacrifice must be *common to all sacrifices* and moreover must be found in the great sacrifice of all sacrifices—the sacrifice of the Cross. But on the Cross, which the other sacrifices merely prefigured, we have (1) priest, (2) victim, and (3) immolation, and therefore anything else found in other sacrifices may be integral but cannot be essential. Because in the Old Law the victim was slain outside the holy place, sometimes not by the priest but by a layman, and the priest entered the holy place with the blood and offered it there to God, the Bishop concludes that the offering of the blood by the priest, and not the slaying of the victim, was the sacrifice. But when did Christ, the priest of Calvary, come back after His death and offer "the slain victim" to His Heavenly Father? This shows conclusively that the immolation alone, not the after-offering, is essential.

[23] "Per occisionem animalium significatur destructio peccatorum, et quod homines erant digni occisione pro peccatis suis ac si illa animalia loco eorum occiderentur ad significandam expiationem peccatorum." (S. Thomas, 1-2, q. 102, A. 3, ad 5.)

[24] "In oblatione sacrificii non pensatur pretium occisi pecoris, sed significatio, qua hoc fit in honorem summi Rectoris totius universi." (St. Thomas, 2-2, q. 85, A. 2, ad 2.)

Offering of Blood not an Essential Part of Levitic Sacrifices.

"Was the sacrifice done and over when the animal was slain?" asks the Bishop. "If so, how could the priest offer the same sacrifice, by simply offering the blood, especially when he had no share in the slaying?" If the victim had still to be burned as in the holocausts, and thus totally destroyed, the sacrifice could not be over until this second destruction, which was always performed by the priest, and which corresponds to the second consecration of the Mass, was completed. But if as on the Cross the death of the victim was the only destruction, the offering by the priest of the blood of the slain victim would be an integral part of the ceremony, provided the priest slew the victim either *per se* or *per alium*. But if the blood came from some butcher shop, or if the priest had no hand in shedding it, the offering of it would not constitute even the integral part of a sacrifice. In certain of the olden sacrifices laymen performed the *material slaying*, but under the visible direction and orders of the priest, who had previously examined the victim for any of the seventy-two defects that might cause its rejection, and then pronounced it perfect and instructed the layman to slay it while he himself caught the streaming blood in the silver or golden vessel for that purpose. Christ offered Himself in sacrifice on the Cross, although He did not perform the material slaying, which was done by His executioners. But He freely delivered Himself into the hands of His enemies and did not ward off, as He could have done, the material cause of death, but accepted it and by so doing rendered it sacrificial, His will thus becoming operative in the external slaying. It is not true, therefore, that the priest was deemed to have offered sacrifice because he simply handed over to God the blood of the victim slain by a layman. In order to offer sacrifice the priest must perform the sacrificial action either himself or through the agency of another, and it is because in the Bishop's theory the priests of the New Law could not perform the sacrificial action (the bloody immolation), that they would not be sacrificing priests, nor would they offer any real sacrifice. In the Mass they would only present Christ to God clothed in the white and red garment of bread and wine. There is no *status*

victimae, because in this view the words of consecration do not render Christ a victim; and the *status victimae* of Calvary, the result of the bloody immolation, ceased with the Resurrection. If this is a sacrifice, then the presentation of the first-born in the Temple would be also a sacrifice.

PRIEST MUST NOT ONLY HAVE INTENTION, BUT MUST IMMOLATE VICTIM.

To obscure the question the Bishop says that it is the previous offering by the priest that makes the material slaying a sacrifice. But that is not the point at issue. When it is said that a priest is one of the essentials in sacrifice, it is understood that he must do his part and have the intention of sacrificing. But unless this intention leads him to perform *per se* or *per alium* the immolation of the victim, there will be no sacrifice. The priest must have the intention of baptizing, but this will not effect the regeneration of the child unless he pours on the water and pronounces the words. And if the child had previously been privately baptized, the priest may supply all the ceremonies which are forbidden to the laity and which are more expressive of the effects of baptism than baptism itself, yet "he will not be deemed" to have baptized the child, notwithstanding all his intention and all his ceremonies.

DESTRUCTION THE FORMAL ESSENCE OF SACRIFICE.

Intention, moreover, is generic and common to all priestly offerings and we are looking for that which formally distinguishes sacrifice from all other offerings, and that is the destruction of the victim. When the Bishop says that I put the whole essence of sacrifice in destruction and imply that he also does so, he loses sight of the fact that we are discussing the formal essence, or, as he likes to put it, the formal constituent of the essence, and not the whole essence of sacrifice. There is no dispute about the necessity of the first two of the three essentials, priest, *res oblata*, and immolation. But the "priest" may do his part and the *res oblata*, for instance, the first-fruits, the first-born, bread and wine, gold and silver, etc., may be handed over to God by the priest and yet he makes merely a gift. What does the priest have to do to the

object to make his action a sacrifice and thus distinguish it from all other offerings? He must destroy it, and so destruction or at least quasi-destruction is the formal constituent that makes an offering a sacrifice. And the Bishop writes:[25] "We are not to look in the Mass for the destruction *essential to sacrifice.*" He deprives the Mass of an essential element, although the Council of Trent teaches that in the Mass there is "verum et proprium sacrificium".

"The Cross would not have been a sacrifice without the offering and consecration of the Last Supper." The Last Supper was not necessary to make the Cross a sacrifice, historically or otherwise, but Christ's intention to offer Himself, as explained above, was all sufficient. A priest may leave out the ceremonial offering (the Offertory of the Mass) and his intention will achieve the consecration; and if he should collapse the second after the consecration, the priest who completes the Mass will not be deemed, despite the best of intentions, to have offered the sacrifice.

Trent Teaches a True and Real Immolation in the Mass.

When the Council of Trent juxtaposes the words "bloody immolation" and "unbloody immolation" ("cruente immolatur," "immolatur incruente"), it shows us that it takes the word "immolation" in the same sense in both phrases, and therefore just as bloody immolation means *real* immolation, so does unbloody immolation mean an immolation that is real. The same truth follows from the other definition of the Council that the Mass is a "*verum* et proprium sacrificium". This excludes all mystical and merely pictured immolations from the formal essence of the Mass.

The Mass visible in its Character of a Sacrifice.

A visible, sense-perceptible sacrifice, such as the Council defines the Mass to be, must be visible in its formal character of a sacrifice, and therefore the *status victimae* and the immolation must be sense-perceptible. Moreover, when a sacrifice is declared to be visible, it means man's senses will inform him that a sacrifice has taken place without going through a

[25] Eccl. Review, Oct., 1913, p. 413.

process of abstract reasoning. In other words, the *status victimae* is *directly and immediately perceived;* it is something objective, not merely subjective, as in the case of mystical slaying, where the sacrifice is only in the mind reflecting, with no objective change in the object offered.

THE DESTRUCTION POINTED OUT BY FRANZELIN CONSIDERED AS "VISIBLE".

Let us now take the facts. The priest pronounces the words of consecration: "This —— is —— my body." On the one side, visible to all eyes as well as to the priest's, we have a small piece of bread designated by "this". On the other side, there is the glorified Christ Himself in His natural human form; for when a living man says within our hearing, "This is my body", we can only think of his living body in its ordinary guise. But no sooner are the words uttered than, lo! Christ has been transformed into the condition of a particle of bread. The effect to our eyes is just the same as if the accidents of Christ's body were converted into the accidents of the bread when the substance of the bread was converted into the substance of Christ's body. But if the accidents of the bread as well as the substance had been converted into Christ's body, the priest would hold the living Christ visible in his embrace. But the accidents of the bread are not converted; they remain; and the words force Christ to become present under them. These accidents, however, are quantitative; they occupy space and exclude any other actually extended body from their place. Christ, therefore, cannot retain His own natural quantity, form, and beauty, and be clothed at the same time with the accidents or rather species of bread. Consequently when Christ becomes present, the accidents of the bread strip Him, not of His clothing as on Calvary, but plane off, so to speak, His natural human, visible, tangible form. By physical necessity, *vi specierum,* He must be deprived *in statu victimae* of "totum suum esse accidentale actuale". It requires a special miracle of bilocation to keep Christ present in Heaven after the consecrating words are pronounced and another to prevent the species from actually tearing His human visible form from Him as He becomes present under the species on the altar. But in a *visible* sacrifice only

sense-perceptible effects can be considered, and these miracles are outside the domain of sense: they are invisible and not adverted to directly by those who witness the sacrifice, and their nature is unknown to millions and millions of worshippers of all ages. The people see that by the sword-stroke of the slaying words, which are sense-perceptible, Christ is reduced from glorious human form to the condition of inanimate matter. Objectively and in the domain of physical nature there is a vast difference between Christ present in His natural form and present under the form of bread. "I saw," says St. John, "in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about with a golden girdle. And his head and his hair were white as white wool and as snow, and his eyes were as a flame of fire. And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters." With this vision before their minds, placed there by the words of Christ Himself announcing the presence of His body, the worshippers look to the altar, but the vision is not there and they behold Christ stripped of all beauty and comeliness, of all the appearance of a human being, and reduced to the form of lifeless, speechless bread.

This is certainly quasi-destruction *cum fundamento in re* and is amply sufficient to express the signification of the sacrifice, to wit, that God's dominion over the human race is so absolute by reason of His creatorship that He is worthy that, to satisfy His justice for man's sinfulness, not only the whole race should die, but that even the Divine substitute of infinite dignity should be reduced to inanimate matter.

This is the DeLugo-Franzelin teaching, considered not philosophically but from the standpoint of the ordinary spectator, as a visible phenomenon in the physical world. The *status victimae* pointed out in this opinion is sense-perceptible and within the grasp of all and enables all to take part in the public social worship of sacrifice intelligently, as they are required to do.

THE COUNCIL OF TRENT FAVORS FRANZELIN'S THEORY.

When the Council of Trent defined that the Mass is not a bloody but an unbloody sacrifice, it taught that the Mass con-

sidered in its character of a sacrifice has an immolation such as is usual in unbloody sacrifices and that, although Christ, both at the Last Supper, where he was still mortal and passible and still subject to death, and on our altars, is a living being, He was not to be sacrificed in the Eucharist in the manner usual in things that have life, but on the contrary in the manner customary in things without life. In the Levitical unbloody sacrifices, the immolation consisted in reducing the object offered to a lower state of existence either by fire or some other destructive agency. A similar immolation therefore is demanded by the Council for the Sacrifice of the Mass, when it says that it is an unbloody sacrifice. The De Lugo-Franzelin theory is the only one that shows such an immolation as that required by the Council.

THE WORDS OF CHRIST HARMONIZE BEST WITH FRANZELIN'S THEORY.

In the words of institution,—"This is my body which *is given* for you" and "This is my blood which *is shed* for you", Christ expresses the sacrificial idea of the Mass in the phrases: "which is given for you" and "which is shed for you". They cannot be referred to the Cross but only to the Mass, because in Greek the present tense is used and the expression, as in Greek, "This chalice [this blood as in this chalice] is shed for you", must refer to the present and cannot possibly be applied to the Cross. But in Scriptural usage the words, "is shed for you", "is given for you", are synonymous with "is offered in sacrifice for you". Consequently, "My blood which is shed for you" means either (1) really shed, or (2) mystically shed, or (3) generically sacrificed for you. But it can only mean "sacrificed for you", because there was no real blood-shedding at the Last Supper, and mystical blood-shedding has no warrant in Scripture and is merely invented to overcome a difficulty.

Besides, the phrases employed by Christ, "body which is given for you", "blood which is shed for you" apply to the same sacrifice and express the same sacrificial notion, and therefore must have the same meaning. But in the first phrase it cannot possibly mean "is mystically sacrificed for you", because it is the separate consecration of the blood afterward

which *vi verborum* produces the mystical sacrifice. Therefore, the second phrase, " is shed for you ", which has the same signification, does not mean mystical slaying, but simply " is sacrificed for you ". Moreover, in the theory of mystical slaying, the consecration of the bread does not place Christ on the altar as immolated or *in statu victimae,* and He is as far from being sacrificed thereby as when born at Bethlehem. In this opinion then the words of Christ, " This is my body which is sacrificed for you " here and now before the consecration of the blood, would not be true; but they are true in De Lugo's theory, wherein both the body and the blood are distinctly sacrificed, as Christ declares, and the double consecration forms that sacred sign to which God has attached the signification of sacrifice and which He so combined that it might picture forth and remind men of the Passion.

Mystical Slaying applied in the Visible World.

A man is condemned to electrocution and the executioner fastens him to the electric chair, which he has previously carefully insulated, and then turns on the required voltage, but it has no effect on the condemned man because he is insulated. The executioner reports to the judge that he has carried out the sentence of the court, but in a mystical manner. He turned on electricity enough to kill the prisoner and it would have done so " vi electricitatis ", if the man had not been insulated. It was a mystical execution similar to the mystical slaying of Christ in the Eucharistic Sacrifice, where *vi verborum* the blood would be separated from His body, if He were not impassible. The executioner is reprimanded for trifling with the court's orders and told to remove the insulation and turn on the full current. He does so and the condemned man is at once transformed into a few drops of wine and a small particle of bread. These he brings to the judge and reports facts. But Bishop MacDonald appears and protests that " the man was not executed at all. The man is in heaven and there is no change in him under the form of bread and wine." " Will it ever be possible for this man to regain his human form and live and act again on this earth?" asks the judge. " Not without a divine miracle," the Bishop replies. " The sentence of the court has been duly carried out," de-

cides the judge. In a similar manner the De Lugo-Franzelin theory points out a real immolation in the Eucharistic Sacrifice.

Is the Victim Visible?

"But," exclaims the Bishop, "how can there be in the Mass a destruction that is visible to the senses if the victim is invisible?" The victim is only invisible as regards His natural human form, but He is sense-perceptible in His form of bread.

"But we cannot say that the victim is sense-perceptible because the species can be seen," urges the Bishop. In that you have Christ Himself against you. He affirms that what you feel and see and taste is His body. The pronoun "This" does not denote something invisible and beyond the ken of the senses. To use it to draw attention to something invisible and intangible would be against the propriety of language and absurd. And our Lord Himself says: "This, i. e. what you hold in your hand and see and feel, is my body." It must therefore be sense-perceptible. For a visible sacrifice it is sufficient that the victim *in termino a quo* be *in se* sense-perceptible and capable of being transformed into a *statu deliviori*. The victim *in termino ad quem* must be sense-perceptible, and it is so in Franzelin's theory, as just explained.

Bishop MacDonald's Objections.

"But disappearance as such," objects his Lordship, "is not destruction." Disappearance in the highest form of humanity which results in reappearance in the lower form of inanimate matter is certainly destruction equivalent to real *quoad nos*. "But Christ did not disappear in human form because He was not present," continues the Bishop. He virtually disappears because the words in their ordinary sense announce the presence of Christ's body in its natural living form and we look and behold Him as bread.

"There is no real destruction when Christ ceases to exist in visible form in the Eucharist, because He has His visible form in Heaven," is another objection. The fact that Christ can be supernaturally in two places at once does not determine the conditions of His existence as present on the altar. For wherever He is, He should be there in His natural form and the absence of that form on the altar is not primarily ac-

counted for by its presence in Heaven, but by the physical impossibility of His having two forms, the form of bread and the form of man at the same time and in the same place. It is primarily *vi specierum* that Christ is deprived of His visible human form, and sent downward on the way toward nothingness from glorious human life to the condition of things inanimate, and this is certainly destruction to all practical intents and purposes. He cannot, does not, and never will walk and talk and act in the Blessed Sacrament as He did when upon earth. The effect of transubstantiation upon Christ is *quoad nos* the same as death.

"But," insists the Bishop, "our Lord made Himself impervious to the senses and disappeared from the presence of His apostles, and yet He was not destroyed nor sacrificed." Yes, but His disappearance then was not the result of a destructive action which forced Him to become present under the accidents of bread, where *vi specierum* His human form is torn from Him and He is clothed with the shroud of bread. When He disappeared from the sight of His apostles, He was free to reappear again at will; but in the Mass, *His presence is bound down to matter,* circumscribed by matter, and prevented by matter from seeing, hearing, speaking, acting, etc., as we naturally do.

"One hardly knows how to characterize a statement like this: The consecration effects the reduction of Christ's body and blood to the *state* of inorganic matter," exclaims the Bishop with a gasp. Although I did not say "reduced to matter" but "to the *state* of matter", his Lordship *affects* to believe that the words mean that Christ is absolutely turned into matter, and he also finds fault because "inorganic" is used as synonymous with "inanimate",—the first meaning given in the Century Dictionary. The words which the Bishop cannot understand are those of Cardinal de Lugo: "Reducere illud corpus *ad statum* cibi comestibilis fuit quasi occidere illud non physice sed humano modo."

"You quote Bellarmine with approval," argues his Lordship, "and yet he holds that living things in the Old Law were sacrificed by slaying." Bellarmine was cited to prove that *real* destruction is found in all the olden sacrifices and it was expressly stated that destruction by death was not required to express the sacrificial idea.

"This view would make the Mass a sacrifice independent of the bloody immolation on the Cross," concludes the Bishop. In the sense that the bloody immolation does not constitute the formal essence of the Mass, it is independent thereof, and has its own unbloody immolation, as the Council of Trent teaches. But the Mass depends on the Cross for the merits it applies, and has the same Priest and same Victim and is so performed that it gives a representation of the bloody immolation of Calvary. This representation is not something extrinsic, but intrinsic, because the double consecration which gives the representation is intrinsic.

The formal essence of the Mass then is in the Consecration in as far as it effects the reduction of Christ's body and blood to the state or form of inanimate matter, depriving them of their visible natural form and clothing them with the form of lifeless matter. This is the De Lugo-Franzelin theory with the modification that a sacrifice, being something visible, is apprehended directly and not reflexly, and therefore all the requirements of a sacrifice are fulfilled, without a philosophical examination, when we see that, according to the ordinary laws of nature, destruction in the realm of sense must have taken place. As soon as the faithful understand the Real Presence, they grasp at once, without further reasoning, that marvelous exinanition, between Christ in the beauty and majesty of His human form and in the form of bread, and they already have the sacrificial idea of the Mass, as explained by De Lugo, which is consequently common to all believers, although they may not comprehend its full significance. No priest can pronounce the words of Consecration without bringing that same stupendous exinanition clearly and vividly before his mind, thus daily apprehending the very essence of his sacrifice. This theory, moreover, as we have shown, is the only one which squares adequately with the Divine words of institution and expresses fully the mind of the Fathers of the Church and the Council of Trent. It deserves, therefore, to be put forward in the forefront of our explanations of the Eucharistic Sacrifice and a thoughtful discussion of its merits in comparison with the other opinions can only serve to bring out more clearly its manifest superiority and intrinsic truth.

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THE CROSS AND CRUCIFORMS.

CONSIDER the popularity and the universality of symbolism. How widespread is the tendency of the human mind to employ emblems. Whatever has touched the heart of man, moved his spirit, roused his enthusiasm, or knit him more closely to his fellow-man, has invariably been represented by some symbol. The love of emblems is innate to the human race, and the use of symbolism universal in human history. This feature in man's character may be strange, but it is none the less powerful; and it is the failure to fully recognize this trait which accounts for the fact that the Iconoclasts and Puritans have never been able to obtain more than a partial and transient victory.

Evolution of Symbolism.

Of the several influences tending toward symbolism, among the earliest, and the most natural, must be regarded that of the family or tribal bond, carrying us back to the patriarchal age with all its simplicity. We find the use of symbolism among the divinely directed patriarchs of early Old Testament times. The bestowal by Jacob of his last blessing upon his sons affords us the earliest allusion to the family emblem. There we find reference made to the Lion of Judah, the Serpent of Dan, the Hind of Naphtali, the fruitful bough of Joseph, and the other symbols of the twelve ancestors of the human race. But this use of emblems is not restricted to Judaism; not confined to a divinely directed and divinely elected people. We find that the use of symbolism is variously in vogue also among the highly cultured and highly civilized pagan races in every stage of the world's history. In far-off China the flowers serve the same purpose. And, without multiplying examples, one might refer to the ancient Greek tribes. But a closer analogy to the use of the cross meets us when we recall how, in all ages, the gods have been suggested to their worshippers by signs and symbols: the thunderbolts of Jove, the lyre of Apollo, the caduceus of Mercury, and the hammer of Thor, are all obvious examples. But stranger still, perhaps, is the universality of the use of symbols among the quite unenlightened and savage aborigines. Indeed the custom of select-

ing some natural object to denote the idea of the family was well-nigh universal. A striking parallel to the emblems of the twelve tribes of Israel is found in the totems of the North American Indians. And the inhabitants of the East Indies are as familiar with the spirit of totemism as their brethren of the far West. In Africa, the Hottentot and the Bechuana, as well as the other tribes, distinguish their fellows by the figure of some animal. And among the aborigines of Australia the same practice obtained under the name of Kobong.

The next development of symbolism was the adoption of national symbols. This was but a natural and inevitable extension, consequent on the nation, and not the tribe, coming to be regarded as the political unit. Hence we have the Roman eagle, the white horse of the Saxons, the black raven of the Danes, and the numerous national emblems of more modern times. Consider, too, the parallel suggested by the heraldic crests of both medieval and modern times.

Many of the above-mentioned uses had their origin, no doubt, in the general illiterateness of the times. When the use of letters was almost unknown, the emblem expressed eloquently what written characters would have rendered meaningless. But what is significantly strange is that, while learning has spread, the popularity and employment of symbols has not decreased. Every year, the proverb "Time is money" becomes more and more true. And as each succeeding age grows more competitive and more scientific, the more will be the recourse to abbreviations and symbolisms. We find it in the increasing tendency to use symbols (shortened forms and formulae) in expressing Euclidian results and mathematical truths and processes; and in the zodiacal signs used in Astronomy and Botany. The fact is that man gives a ready welcome to that which, by a few strokes or a simple outline, sums up for him the expression of a great truth.

Take as an instance the cross and ball, so universally marked on Egyptian figures. It is a circle and the Greek letter Tau (T). The circle signified the Eternal Preserver of the World, and the T is the monogram of "Thoth" (the Egyptian Mercury), and signifies wisdom. An adaptation of this cross and ball is the coronation orb: a sphere surmounted by a cross; and an emblem of empire introduced in representation of our

Saviour. In this case the cross stands above the ball, to signify that the spiritual power is above the temporal.

The Cross.

The cross is said to have been made of four different species of wood (the palm, cedar, olive, and cypress) to signify the four quarters of the globe.

And what figure is so expressive of the Christian's faith as the Holy Rood? To the ignorant, as clearly as the learned, the cross speaks of the sufferings which purchased our Redemption; of the life of sorrow, and death of agony, voluntarily undergone by the God-Man. The crucifixion of our Lord is an object-lesson on the life of self-abnegation, and the daily cross-bearing to which His followers are pledged. To the faithful it foretells also that flashing of the sign of the Son of Man across the heavens which shall announce the end of time. In the sacred sign of the cross is summed up and symbolized the Christian's faith, the Christian's life, and the Christian's hope.

Pre-Christian Use of the Cross.

We are accustomed to regard the cross as being wholly a Christian symbol, originating with the crucifixion of the Redeemer. This is quite erroneous. In ages long anterior to the birth of Christ—and even in the Christian era, in lands quite untouched by the teaching of the Church—the cross has been used as a sacred symbol. The Aryan tribes, who were the ancestors of most of the European nations, so regarded a cross of curious form, whose four equal arms were all turned midway at a right angle. The excavations of Dr. Schliemann, on the site of ancient Troy, have brought to light some discs of baked clay which had a cross stamped on each. Two such cakes (or buns) were discovered at Herculaneum.[1] The ancient Greeks also used the cross frequently on their sculptures. The Tau cross is found in Egyptian inscriptions; and was above referred to when speaking of the Cross and Ball. The Spanish conquerors of Mexico found the cross already an object of reverence among the Aztecs, who carved it on the walls of their temples, on their amulets, and on their pottery.

[1] Might not these be the origin of our Good Friday hot-cross-bun?

Among the North American Indians specimens of shell-work, engraved with crosses of various forms, have been unearthed from their mounds. The Bacchus of the Greeks, the Tammuz of the Tyrians, the Bel of the Chaldeans, and the Odin of the Norse, were all symbolized to their votaries by a cruciform device.

The Cross an Emblem of Deity.

It is interesting to note, moreover, that the cross was with general frequency regarded as an emblem of deity. The Buddhists of Tibet see in it a mark of the footprint of Buddha. To the Egyptians the cross was a symbol eloquent of a future life. To the Aryans it spoke of fire—itself emblematic of life. And the Mongolians lay it—drawn on paper—on the breasts of their dead. In all this the Christians of the Apostolic age would have rejoiced, regarding it as a universal prophecy of the cross of the Blessed Redeemer; just as they drew a similar lesson from the frequency with which the cross forms, more or less roughly, the shape of the ordinary implements of man's handicraft, and weapons of warfare, and symbols of dignity or office.

Primitive Uses of the Form of the Cross.

In his Apology to Emperor Antoninus Pius, Justin Martyr says: "Consider all things in the world, whether without this form they could be administered or could have any community. For the sea is not crossed except that trophy which is called a sail remain safe aboard the ship. Nor is the earth ploughed without it. Diggers and mechanics do not their work except with tools of this shape. And the human form differs from that of the brute beasts in nothing but in being erect, and having the arms extended. The power of this figure (the cross) is even shown by your own symbols, on what are termed *vexilla* and trophies, with which all your processions are made, using these, even though unwittingly, as signs of your authority and dominion." [2]

In the Christian use of the cross some have tried to trace the mere survival of a heathen custom. In spite of a few parallels

[2] The *vexillum* was the standard, or military ensign; especially the red flag hoisted on a general's tent, as the signal for battle.

as curious as those above referred to, it is clear that such is not the case, from the fact that amongst Christians the cross symbolizes the Faith—not as an arbitrary or mystic sign, but as the natural expression of an historic fact.

A material representation of the cross was seldom (and never of the crucifix) used in the first and second centuries of the Christian era. The Christians of the first and second centuries seldom ventured to employ any material image of the Cross. And, under the circumstances, this is only what was to be expected. To have erected crosses in their houses, or to have worn them on their persons, without running great danger to themselves, or risking an insult to the holy sign, would have been impossible in times of heathen ascendancy. Furthermore, in days when crucifixion was still the most degrading of all forms of punishment, and the cross was to the world at large a more infamous figure than the gallows are now to us, it must have been very difficult, even for the followers of the Crucified Redeemer, to rise entirely above the common sentiment of their age. The intense horror suggested by the "accursed tree"—before the hallowing associations of Christianity ennobled it—is well illustrated by Cicero, in one of his Orations: "Let the very name of the cross be banished not from the bodies only, but from the eyes, the ears, the thoughts of Roman citizens!"

THE "GRAFFITO BLASFEMO".

The earliest known attempt to depict the crucifixion of our Saviour illustrates the fact that it was the worship of a Crucified Man which struck the contemporary heathen as especially incomprehensible. In the year 1857, a wall in the Palatine Palace at Rome which had been hidden from sight for centuries, was laid bare, and displayed a rude sketch which has been named the "Graffito blasfemo". It represents a human form, with an ass's head, extended on a cross; and a man standing before it, wearing a short tunic and with his arms upraised; while beneath, in very rudely formed Greek characters, is the following inscription: "Alexamenos adores his God". This rude sketch is scratched on the wall—doubtless by some palace slave in ridicule of a comrade—and is attributed to the close of the second century. It was undoubt-

edly intended as a blasphemous scorn at the manner of the Saviour's death, and alludes to the strange calumny first flung by the Gnostics at the Jews—and then hurled by the heathen at the Jews and Christians alike—that they paid divine honors to an ass.

At this period the faithful contented themselves with only a suggestion of the holy sign—such as the combined X and P, (the first two letters of the name Christ in Greek); sometimes indicating the X with a transverse stroke across the P. Nothing more definite than this, and dating from primitive times, is to be found in the many inscriptions in the Roman Catacombs, where the Christians worshipped, and buried their dead, down to at least A. D. 260.

But at private devotions, and also in public, when occasion demanded an open confession of their faith, they early adopted the habit of making the sacred sign. As is shown in the caricature just described, they prayed with their arms spread crosswise; and amid the tortures of martyrdom, when the savage uproar drowned their voices, or their failing strength denied them power to speak, their arms crossed above their heads bore mute, yet gloriously noble, testimony to the steadfastness and verity of their faith.

Writing in the second century, Tertullian says: "In every undertaking, on coming in and going out, on dressing or washing, at the bringing of lights, on going to bed—in whatever occupation we are engaged, we imprint our foreheads with the sign of the cross". And to the universal use of this practice in the primitive ages of Christianity might be added the testimony of many of the most eminent of the Fathers, as St. Athanasius, St. Ambrose, St. Augustine of Hippo, St. Basil, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, St. Ephrem, and St. Lactantius; all of them writers flourishing in the fourth century.

Two important historical events greatly helped the increase in the use of the material cross. They were (1) the conversion of the Emperor Constantine, and the claim of St. Helena, the Empress-mother, to have found the true cross; and (2) the outbreak of the Crusades.

Constantine's Vision and Dream.

Eusebius, the biographer and friend of the Emperor, has recorded the account of Constantine's vision as related to him by the Emperor himself. How, when Constantine was marching against Maxentius in 312 A. D., a vision of the Cross, with the words: "In this Sign conquer," was vouchsafed to him; and the dream that followed instructed him to inscribe the sacred symbol on the imperial banners. In compliance with the command, a superb banner was made. It was a cross-staff, from which was suspended a silken square, embroidered in jewels and bearing the sacred monogram; and under this standard (the Labarum) the army marched to victory.

Henceforth, not only was Christianity tolerated, but it was placed even under imperial protection. Moreover, the crucifixion ceased to be a form of punishment; and the cross began to be regarded with honor. Indeed, a cross (of gold and bejeweled) was, by Constantine's orders, placed in the chief hall of the palace; and the imperial coinage began to bear, with increasing frequency, the impress of the cross. Sometimes the Emperor is depicted, as in a coin of Constantine II, holding the Labarum in his hand; or, as in the coins of Jovianus, he carries an orb surmounted by a cross; while the later emperors stamped their coinage with the cross itself, often surrounded by a laurel crown.

Feeling that the danger of any insult to sacred places and religious emblems was now removed, the Christians commenced erecting churches more worthy of their holy rites and glorious faith than the Catacombs and rooms which they had been compelled formerly to use; and the cross began to take its appropriate place in the decoration of their churches. Be it also noted that, two centuries later, in the reign of Justinian (A. D. 527-565), it was ordered that every church was to be surmounted by a cross.

Finding of the True Cross.

Closely connected with Constantine's conversion is the discovery of the Cross by St. Helena, his mother. In 325, the first general council met at Nicæa to condemn the Arian heresy. The same year St. Helena journeyed to Jerusalem in quest of the Holy Rood. Tradition had preserved the site of

the Crucifixion, so excavations were begun which first disclosed the Holy Sepulchre, over which—to conceal and desecrate the spot—a temple to Venus had been erected. Later on the excavations revealed, in an adjacent pit, portions of the instrument of our Redemption. These venerable pieces of wood—to one of which was still affixed a board with the inscription in Hebrew, Greek, and Latin—Christendom at once hailed as "the very Cross".

No one can question the sincerity of St. Helena, or the fact that she actually did find the wood in the excavations she caused to be made. Still one cannot ignore the silence of Eusebius on the subject. He was in Jerusalem either at the actual time of the discovery or very soon afterward, and he could not fail to have been aware that the wood discovered was said to be the true Cross. All Jerusalem was then ringing with this claim. The fact that he never mentions it, is the more strange when we remember that in his Life of Constantine he records other works undertaken in the Holy City by the Emperor at the instigation of his saintly mother.

On the other hand, it is significant that (1) St. Cyril of Jerusalem, writing from that spot not more than twenty years later, refers to the event; and that most of the Fathers and chroniclers of the Church who followed St. Cyril also notice the fact. Both he and they evidently accepted as facts the important and serious claim made regarding the finding of those pieces of wood. (2) The great Arian controversy was at its crisis at the date which coincides with the alleged "Finding of the Cross"; and the eagerness of the heretics, in any and every way to discredit and attack the Catholics, must have presented almost insuperable difficulties toward any attempt to pass off so important and glaring a fraud upon Christendom. (3) It is not easy to see who, in the face of all the persons of authority, both in Church and State, who were then in Jerusalem, could have planned and executed so gigantic a deception. (4) Nor is the object discernible which the deception would be intended to attain. (5) Furthermore, it is noteworthy, and beyond question, that, at the time, all Christendom accepted the story as true and greeted the find with the unbounded enthusiasm befitting the Holy Rood.

The Crusades.

A new chapter in the development of the Christian use of the Cross is opened by the Crusades. The major portion of "the true Cross" was kept in Jerusalem, in the church erected by Constantine, and which had been dedicated with great solemnity in 335. Subsequently gold and jewels were lavished upon its adornment, and it was exposed for the veneration of the faithful every Easter Day. In 614 (some three centuries later) Chosroes, the King of Persia, after victorious campaigns in Asia Minor and Egypt, descended upon the Holy Land, bringing a tumultuous horde of barbarians in his train. Jerusalem was taken and sacked, after 90,000 Christians had fallen in her defence; and the Cross was carried away in triumph by the infidel conqueror.

So daring and dangerous an attack, both on the Faith and the Empire, was not to be brooked; and at a great battle fought in 629 on the plains of Nineveh, the Persian power was destroyed by the Emperor Heraclius, and the Cross recovered. The sacred relic was borne back to its former resting place, surrounded by all the solemnity suitable to the occasion, the Emperor himself, with bared head and feet, carrying it on his shoulders into the city.

In 637 Jerusalem was once again taken, but this time by the new-born Mohammedan power. Nevertheless the Cross was, to the credit of the followers of Mohammed, be it said! left quite unmolested; and the holy sign was, for 400 years, the object of Christendom's special devotion—pilgrims from every country in Europe, and of all grades of society, coming in untold numbers to kneel before it, and in not a few cases to die within its shadow. But the tide turned when, in 1009, El Hakim, the Caliph of Egypt, invaded Palestine and captured Jerusalem; for to his fierce and fanatical spirit the toleration hitherto extended to the Christians was unbearably hateful. The churches built over the sacred sites by Constantine and St. Helena were totally destroyed, and the Cross even barely escaped the same fate. Faithful bands, however, succeeded in removing and concealing the hallowed relic; and for nearly a century the Cross was but rarely, and then most cautiously, exhibited.

The First Crusade.

At last, the trumpet call of Pope Urban II and the powerful preaching of Peter the Hermit of Amiens rang throughout the length and breadth of Europe. The immediate response was an enthusiastic army of ideal heroes, the noble army of Crusaders.

Whatever indiscretions and faults marred the actions of these Soldiers of the Cross, and however soiled by human ambitions and jealousies later expeditions were, the First Crusade was unquestionably inspired by a genuine and noble zeal for a cause that all held to be worthy and holy, viz. the rescuing of sacred spots from infidel desecration and, especially, the reïnstating of the Cross in its former place of honor.

It was a Friday in 1099 (the 13th of July, to be exact) that the crusading armies of the Christians entered Jerusalem, and that the Cross, uplifted on Calvary, became the centre and the *raison d'être* of the new Kingdom of Jerusalem. It was not long, however, before the Cross vanished from sight. Godfrey, the first of that almost mystic kingdom, was buried on the right, and his successor Baldwin on its left; and the guardianship of the holy places had fallen into the hands of Saladin, who had invaded Palestine in 1187, and was wholly unconscious of or callous about the sacredness of the spots sanctified by our Saviour's life and death.

It was at Hattin that the Christians, under Guy, the unworthy successor of the early kings, made their last stand; and that the Holy Rood was borne into the camp to inspire the faithful with courage and devotion; but the old crusading spirit was dead, and the infidel was completely triumphant.

Five years later the Cross was still in Saladin's possession; and we hear of it being shown, by his permission, in 1192, to some privileged "pilgrims", the Bishop of Salisbury being among the favored few. After this it disappeared from history. The cross, which had so infused the imagination, moved the heart, and animated the actions of men, that thousands had braved the perils of the surging seas and Alpine passes to gaze upon it, and that myriads had readily and joyfully yielded their lives to protect it, now suddenly vanished from the eyes of men: whither, none can say.

Relics of the Cross.

Of this most highly prized relic the world has ever seen now nothing remains, save fragments of the wood still preserved in cathedrals and elsewhere throughout Europe. Besides these fragments of the cross there remain some of the nails, and the board with its tri-lingual inscription, used at the Crucifixion.

The oft-repeated sneer, now become a commonplace, that there exists of the true cross sufficient wood to build a man-of-war, reveals the ignorance of the would-be railer; for all the fragments are of the smallest dimensions—few as large as a pin, and many no larger than a pin's head.

The famous iron crown of Lombardy is said to enshrine a holy nail; and the board preserved in the church of Santa Croce at Rome is believed to bear the veritable inscription. And, whatever critics and sceptics may have to say about the genuineness of the latter, there can be no question that it is the identical board unearthed by St. Helena more than 1,500 years ago.

The Cross in Heraldry.

In the campaigns against the infidels the combination of so many knights from various countries and of different language gave an organized form, if not actually its origin, to the science of heraldry. The heraldic use of the cross was directly due to the Crusades. And the spirit which presided at the birth of Western or European heraldry may be gleaned from its vocabulary, which embodies a large variety of crosses; such as the Latin cross (that of our Saviour's suffering), the Greek cross (with its equal arms +), the St. Andrew's or "Saltire" Cross (an × in shape), the Egyptian or "Tau" cross (a T in shape), the Maltese (or eight-pointed) cross, etc.

Every crusader, of whatever rank, had a cross stitched to his tunic; but the three great orders of knighthood that arose during the Holy Wars made it their peculiar badge, as they were preëminently the champions of the Cross. (1) The Hospitallers or, to give them their full title, the Knights of the Hospital of St. John at Jerusalem—also known as the Knights of St. John, the Knights of Malta, and the Knights of Rhodes—were founded in 1048, and were habited in black

mantles with a white cross on the left breast, scarlet surcoats with similar crosses on the back and front, and a golden cross suspended from the neck by a black ribbon. (2) The Brethren of the Temple at Jerusalem, or Templars, founded nearly a century later (in 1128), wore white mantles with a red cross, and carried banners that were black and white charged with a red cross. (3) The Knights of the Hospital of Our Lady of Mount Zion at Jerusalem, better known as the Teutonic Knights, assumed a black cross as their distinctive badge.

Cross Prominent in Orders and Decorations of Europe.

It is instructive to note that the cross still holds the place of honor in the noble orders and coveted decorations of the great European nations. As regards the British distinctions, the decorations of the Orders of the Garter, the Bath, the Thistle, the Victoria Cross, and St. Patrick, all consist of or comprise a cross. The same is true of the French Order of the Legion of Honor; also of the Prussian Orders of the Black Eagle, the Red Eagle, and the Iron Cross; the Russian Orders of St. Andrew, of St. Alexander Newski, and of the White Eagle; the Austrian Orders of Maria Theresa and of St. Stephen; in Italy the Order of the Annonciade; in Spain that of St. James and of the Calatrava; and in Bavaria the Orders of St. Hubert and of the Fidelité of Baden.

Still more striking instances of the power of the cross, and of the honor paid to the sacred emblem, are the arms and ensigns of the great nations of Europe. Great Britain, Germany, Italy, Russia, Norway, Sweden, Denmark, Greece, and Switzerland, all display upon their arms or ensigns, or upon both, the sign of our Redemption. But the most conspicuous of them all is, perhaps, the Union Jack of England which bears the combined crosses of St. George of England, St. Andrew of Scotland, and St. Patrick of Ireland.

Further evidence in the triumph of the cross is found in the regalia of almost every Christian kingdom. A jeweled cross surmounts both the crown and sceptre of the monarch; stands upon the regal orb, and is engraven on the royal signet.

But there is no more conclusive proof of the conquest of the Cross than that afforded by the coinage of Christendom. We have already seen that shortly after the conversion of the

Emperor Constantine, the sacred symbol began to appear on the coins of Europe; and this practice became afterward quite general throughout Europe. There were no doubt two reasons to account for this: (1) a wish to testify to the faith of the sovereign and of his people; also (2) the hope that those who were tempted to deface or clip the coin might be deterred by the sight of the holy sign. The English "silver pennies" and "nobles" were almost all stamped with a cross on the reverse, reaching from edge to edge. The "deniers" of France, and the "pistoles" of Spain, were similarly marked. To cite, even approximately, all the instances that lend confirmation to this fact would be to enumerate a considerable portion of the mintage of medieval and some of modern Europe. But no more universal recognition of the honor paid to the Holy Rood is to be found than that supplied by the coinage of Europe.

It is highly significant, and remarkable in the extreme, that during the Puritanical period the cross still survived. Within the brief compass of the Puritan ascendancy, when the royal arms were discarded, and even the Church was overthrown, the crosses of the patron saints were retained, and from them were formed the shield of the commonwealth.

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THE BREVIARY HYMNS.

THE changes in the Breviary—changes which, like so many other acts of the present pontificate, must make us thank God that we have lived to see the day of Pius X—call attention indirectly to one feature of the Office which there has been no question of touching. The Psalter has been remodeled, and steps have been taken for the emendation of the text of the Scripture readings and for corrections and radical changes in the historical lessons and the homilies. But nothing has been said of emending the hymns.

The general history of the Breviary hymns is familiar. The principal hymns embodied in the Psalter are venerable alike for their antiquity, for the saintliness and learning of their authors, and for their intrinsic merit, especially for their

simple piety, beautiful imagery, and pleasing rhythm. For instance, the "Aeterne rerum Conditor" of St. Ambrose, in which the *Praeco diei* is so pleasantly celebrated and our Lord so aptly hailed and invoked as our Light. It is also a matter of general information that the hymns of the Breviary were subjected to a revision by Urban VIII in 1644 and were "corrected" with no sparing hand by the commission appointed for the purpose. The work of the revision was entrusted to four scholars of the Jesuit Order. According to Dom Cabrol in the *Catholic Encyclopedia,* 952 changes were made by them and were embodied in the Breviary by order of the Pope. The hymns thus modified are still part and parcel of our daily Office, and apparently there is no thought of subjecting them to any further change, not even in the ultimate reform of the Breviary now in slow progress of elaboration. It has not been suggested that the hymns are disfigured by any of the "squalor vetustatis", which the Holy Father picturesquely says must be wiped off from the bright edifice of the sacred liturgy.

Upon learning that nearly a thousand changes were made in the venerable hymns, and that some contemporaries of the innovation expressed their regret in the epigram, "accessit latinitas, recessit pietas", we are instinctively inclined to deplore the zeal for pure Latinity and classic prosody which brought about such a revision. It was the epoch when the spirit of classicism was at its height, the spirit which, as a poet has said, produced not "the Cathedral of Chartres, the Arthurian cycle of legends, the life of St. Francis of Assisi, the art of Giotto, and Dante's *Divine Comedy*", but instead gave us "Petrarch and Raphael's frescoes, and Palladian architecture, and formal French tragedy, and St. Paul's cathedral and Pope's poetry, and everything that is made from without and by dead rules, and does not spring from within through some spirit informing it". It is not surprising, then, that such a change should have been conceived and put into execution when the current of literary and artistic taste was so strongly set toward classic formalism.

It is the purpose of the present article to call attention to some of the modifications made by the revisers of Urban VIII, and to offer some appreciation of their work, not with any competence of an expert, but only as an amateur, reading to-

gether the hymns of our Breviary and the text of the old hymns in Quignon's Breviary of 1535.[1]

As Dom Cabrol remarks, "the revision is now generally condemned out of respect for ancient texts". However, it must be stated that the changes made were not so radical and notable as the number might lead one to suppose. Some of the daily hymns were hardly touched. The revisers did not show an entire lack of respect for antiquity, nor did they proceed without self-restraint. The changes made in twenty-one of the most common and best-known hymns, from different parts of the Breviary, may be tabulated:

1. "Nocte surgentes", Sunday Matins, four words changed;
2. "Jam orto", Prime, one word changed;
3. "Nunc Sancte", Tierce, one word changed;
4. "Rector potens", Sext, one word changed;
5. "Rerum Deus", None, one word changed;
6. "Te lucis", Complin, two slight changes;
7. "Audi benigne", Vesp. in Lent, one strophe modified;
8. "Deus tuorum", Vesp. of Martyrs, one strophe modified;
9. "Aeterne Christi", Mat. of Apost., three words changed;
10. "Christo profusum", Mat. of Martyrs, no change of old text; the first strophe is an addition;
11. "Rex gloriose", Lauds of Martyrs, five changes;
12. "Creator alme", Vesp. of Adv., remodeled throughout;
13. "Aurora coelum", Lauds of Eastertide, remodeled throughout
14. "Exultet orbis", Lauds of Apostles, remodeled throughout;
15. "Iste Confessor", Vesp. of Confess., much changed and improved;
16. "Vexilla Regis", Vesp. of Passiontide, six or seven changes;
17. "Pange lingua", Mat. of Passiontide, six changes;
18. "Quem terra", Mat. of Bl. Virgin, one change;
19. "O gloriosa", Lauds of Bl. Virgin, three changes;
20. "Jam sol", Vesp. of Saturday, two changes;
21. "A solis ortus", Lauds of Christmas, four changes.

[1] Cambridge edition, 1888.

A glance at the above table may afford us the satisfaction of feeling that we can recite the daily Office without a sense of being defrauded of a great part of the piety and simple beauty that the old hymns contained. An examination of some of the changes made will rather confirm this impression.

We may begin with the "Rex gloriose Martyrum", which suffered five changes—rather many for a short hymn. The reader may follow the text in the Breviary. In the third line of the first strophe, the poetic form *terrea* is substituted for *terrena,* which is faulty in the line both metrically and rhythmically. In the second line of the second strophe, *appone* is replaced by *intende,* which is certainly better Latin and detracts nothing from devotion. In the first line of the third strophe, *inter martyres* takes the place of *in martyribus,* which is faulty metrically, but is otherwise better Latin and conveys a different and better meaning. In the next line, *parcendo* has been well replaced by *parcisque,* and in the fourth line *donando indulgentiam* by *largitor indulgentiae.* The writers of the old hymns seemed to pay no attention to the rule of prosody about the elision of a final vowel, or syllable ending in *m,* before an initial vowel.

The "Quem terra, pontus, sidera" in its present form has but one change from the old text: *sidera* in the new replaces *aethera* of the original text. It is ascribed to Fortunatus of the sixth century. The hymn at Lauds in the same Office of the Blessed Virgin, "O gloriosa Virginum", is a part of the same original, but it has suffered more changes, as will appear from the comparison.

	OLD TEXT.	PRESENT TEXT.
1.	O gloriosa Domina, Excelsa super sidera, Qui te creavit provide: Lactasti sacro ubere.	O gloriosa Virginum, Sublimis inter sidera Qui te creavit, parvulum Lactente nutris ubere.
2.	Quod Eva tristis abstulit, Tu reddis almo germine: Intrent ut astra flebiles, Coeli fenestra facta es.	Quod Eva tristis abstulit, Tu reddis almo germine: Intrent ut astra flebiles, Coeli recludis cardines.

In the following strophe only one word is changed, *aula* being put for *porta,* no doubt to avoid the tautology of *janua*

and *porta* in successive clauses. To return to the first strophe, *Domina* was changed on account of the metre, and also *super* in the second line. The other changes were apparently to emend the grammar. Thus the strophe has gained in correctness of metre and style, without losing anything of devotion. It has lost, however, the pleasing effect of the weak rhyme in the original. The change in the last line of the second strophe corrects the metre and elevates the idea, though some may regret the loss of the figure in "fenestra". In Quignon's Breviary the hymn ends with a sweet little strophe which has been kept, in a corrected form, in the Little Office of the Blessed Virgin. The comparison will show that, though corrected in metre, it has lost some of its sweetness.

OLD TEXT.	NEW TEXT.
Maria Mater gratiae,	Maria Mater gratiae,
Mater misericordiae,	Dulcis Parens clementiae,
Tu nos ab hoste protege,	Tu nos ab hoste protege,
Et hora mortis suscipe.	Et mortis hora suscipe.

Two other beautiful hymns of Fortunatus are preserved in our Breviary, the "Vexilla Regis" and the "Pange lingua . . . lauream". The latter, in the trochaic measure, hardly needed correction as to metre, but its style was modified in a few places. In the second line *lauream* was substituted for *proelium,* no doubt on account of the redundancy of the expression "*proelium certaminis*". The second strophe has suffered two changes, whether with good reason or not the reader may judge.

OLD TEXT.	PRESENT TEXT.
De parentis protoplasti	De parentis protoplasti
Fraude facta condolens:	Fraude Factor condolens,
Quando pomi noxialis	Quando pomi noxialis
Morte morsu corruit:	In necem morsu ruit:

"Factor" is put for *facta,* so that the *ipse* in the last clause might refer to the Creator:

Ipse lignum tunc notavit
Damna ligni ut solveret.

That renders the statement more natural and correct. Why the fourth line was changed, perhaps the reader may see. The reason is not obvious and the change does not seem to be an

improvement. The third strophe is unchanged. In the fourth, the old text has *Caro factus* for *Carne amictus*. Here again it is not obvious for what reason the line was changed, unless it was thought that *Carne amictus* was a more poetic expression. In the fifth strophe, the line "Et Dei manus pedesque" takes the place of "Et manus pedesque crura", which was awkwardly redundant, but rather better in rhythm than the new text.

We may compare the texts of the "Vexilla Regis".

	OLD TEXT.	PRESENT TEXT.
1.	Vexilla Regis prodeunt, Fulget crucis mysterium: Quo carne carnis Conditor Suspensus est patibulo.	Vexilla Regis prodeunt, Fulget crucis mysterium, Qua vita mortem pertulit, Et morte vitam protulit.
2.	Quo vulneratus insuper Mucrone diro lanceae: Ut nos lavaret crimine, Manavit unda sanguine.	Quae vulnerata lanceae Mucrone diro, criminum Ut nos lavaret sordibus, Manavit unda et sanguine.
3.	Impleta sunt quae concinit David fidelis carmine: Dicens in nationibus: Regnavit a ligno Deus.	Impleta sunt quae concinit David fideli carmine, Dicendo nationibus: Regnavit a ligno Deus.
4.	Arbor decora et fulgida, Ornata Regis purpura: Electa digno stipite Tam sancta membra tangere.	Arbor decora et fulgida, Ornata Regis purpura: Electa digno stipite Tam sancta membra tangere.
5.	Beata cujus brachiis Saecli pependit precium, Statera facta corporis, Praedamque tulit tartari.	Beata cujus brachiis Pretium pependit saeculi, Statera facta corporis, Tulitque praedam tartari.
6.	O Crux ave spes unica, Hoc passionis tempore: Auge piis justitiam, Reisque dona veniam.	O Crux ave spes unica, Hoc passionis tempore: Piis adauge gratiam, Reisque dele crimina.
7.	Te, summa Deus Trinitas, Collaudat omnis spiritus: Quos per crucis mysterium Salvas, rege per secula.	Te, fons salutis Trinitas, Collaudet omnis spiritus: Quibus crucis victoriam Largiris, adde praemium.

The first strophe, but for one false quantity, would be much preferable in its old form: the double antithesis in the new

text has an air of affectation. The second strophe has gained nothing in the change, except the elimination of the weak *insuper,* and it has lost something of simplicity and clearness. A false quantity is corrected in the third strophe. The second line of the fifth corrects a false quantity by the change of position, but not without the rather strong license of making *pretium* a dissyllable. Likewise in the sixth strophe, the new text corrects the metre in the last two lines, but at the sacrifice of the pleasing rhyme of the original.

The beautiful Christmas hymn of Sedulius (fifth century), " A solis ortus cardine ", has suffered but four slight changes; two for the sake of the prosody, one to improve the style and partly also the metre, and one to replace the unclassical expression *parvo lacte* by *lacte modico.*

The " Iste Confessor " has been considerably changed and much improved. Though the corrected hymn may not rise to a high level of poetry, it is more elegant and not less devotional than the old. We may be thankful to be spared the repetition of such a harsh form as *languentum,* such an unclassical and prosaic expression as *vegetavit artus,* to say nothing of several faults against prosody, and the curious pictures suggested by *coeli cacumen* and *mundi machinam.*

The greater number of changes are naturally found in the hymns which are frankly rhythmical, composed apparently without any attention to the rules of classic prosody. The Ambrosian hymns, both those which are certainly of the Saint's composition, and also such as are ascribed to him or written under his influence, have few lapses from correct prosody. Later on the writers of hymns, while keeping the same form, attended more to rhythm than to metre and came gradually to ignore the rules of prosody entirely. An instance is had in the " Aurora lucis rutilat ", a beautiful hymn of Eastertide, which it will be interesting to compare with its present text " Aurora coelum purpurat ".

	OLD TEXT.	NEW TEXT.
1.	Aurora lucis rutilat, Coelum laudibus intonat: Mundus exultans jubilat: Gemens infernus ululat.	Aurora coelum purpurat, Aether resultat laudibus, Mundus triumphans jubilat, Horrens avernus infremit.

2. Cum Rex ille fortissimus, Mortis confractis viribus, Pede conculcans tartara, Solvit a poena miseris.	Rex ille dum fortissimus De mortis inferno specu Patrum senatum liberum Educit ad vitae jubar.
3. Ille qui clausus lapide Custoditur sub milite, Triumphans pompa nobili, Victor surgit de funere.	Cujus sepulchrum plurimo Custode signabat lapis, Victor triumphat, et suo Mortem sepulchro funerat.
4. Solutis jam gemitibus, Et inferni doloribus: Quia surrexit Dominus, Resplendens clamat angelus.	Sat funeri, sat lachrymis, Sat est datum doloribus: Surrexit extinctor necis, Clamat coruscans angelus.
5. Gloria tibi Domine, Qui surrexisti a mortuis, Cum Patre et almo Spiritu, In sempiterna saecula.	Deo Patri sit gloria, Et Filio, qui a mortuis Surrexit, ac Paraclito, In sempiterna saecula.

Here we may be permitted to regret unreservedly that the old hymn was not left just as it was. It made no pretension to prosody; whilst its rhythm was smooth and agreeable, its alliteration and assonance and rhymes were very pleasing. Why should it have been tortured into faultless iambic verse, at the expense of its pleasing rhythm and other graces? Its style, too, was unpretentious, its language simple, clear, and strong. In its emended form it may be more elegant, but it has lost its attractive simplicity and directness of thought and expression. Who can read the second strophe of the two texts without a feeling of disappointment? How prosaic the expression "Patrum senatum liberum"; how weak the thought and unfaithful to the original, confining the triumph of the Redeemer to the liberation of the souls in Limbo! The effect of the unrhythmical and strange line ending the strophe, "Educit ad vitae jubar," is almost bizarre. The word *jubar,* by the way, like *coelites,* seems to have been a favorite with the revisers.

It may be of interest to compare the texts of another hymn thus thoroughly remodeled by the revisers—the Advent hymn, "Creator alme siderum". Both this hymn and the preceding one have been ascribed to St. Ambrose, but are now not admitted as his. The disregard of prosody would indicate that they are of a later date.

	OLD TEXT.	NEW TEXT.
1.	Conditor alme siderum, Aeterna lux credentium, Christe Redemptor omnium, Exaudi preces supplicum.	Creator alme siderum, Aeterna lux credentium, Jesu Redemptor omnium, Intende votis supplicum.
2.	Qui condolens interitu Mortis perire saeculum, Salvasti mundum languidum, Donans reis remedium.	Qui daemonis ne fraudibus Periret orbis, impetu Amoris actus, languidi Mundi medela factus es.
3.	Vergente mundi vespere, Uti sponsus de thalamo, Egressus honestissima Virginis matris clausula.	Commune qui mundi nefas Ut expiares; ad crucem E Virginis sacrario Intacta prodis victima.
4.	Cujus forti potentiae Genu curvantur omnia: Coelestia, terrestria Nutu fatentur subdita.	Cujus potestas gloriae, Nomen cum primum sonat, Et coelites et inferi Tremente curvantur genu.
5.	Te deprecamur, Agie, Venture judex saeculi: Conserva nos in tempore Hostis a telo perfidi.	Te deprecamur ultimae Magnum diei judicem; Armis supernae gratiae Defende nos ab hostibus.
6.	Laus, honor, virtus, gloria Deo Patri et Filio, Sancto simul Paracleto, In saeculorum saecula.	Virtus, honor, laus, gloria Deo Patri cum Filio, Sancto simul Paraclito, In saeculorum saecula.

The hymn is not metrical, as appears from the first word. Admitting that, who cares for the quantity of the syllables, and who would not prefer the original, with its smooth and regular verses, its simple diction and style, to the revised text, with its faultless prosody and its more elegant language? In the third strophe of the new text we miss the alliteration, the reference to the hour—*vespere*, the figure of the bridegroom, and the simple beauty of the expression

honestissima
Virginis Matris clausula;

while there is an uncalled-for reference to the cross, as it were to fill up the verse. The fourth strophe is likewise more striking in the original, and the lines smoother. The change gives place for *coelites*, one of the favorite words with the revisers.

The fifth strophe has also lost much in the change, although the use of *Agie*, in the first line, savors of affectation.

The comparison of the texts of the last two hymns makes one regret the attempt to reduce the prayerful verses of the old Breviary to the strictly classical form. As to the metrical hymns, offending here and there against prosody, no one can reasonably complain of their correction. To many it would be trying, not to say intolerable, to have to repeat daily syllables of false quantity in verses of classical metre. As the greater number of the changes are of this nature, and as the principal hymns, those of more frequent occurrence, have suffered but few corrections, we have reason to be grateful on the whole for the revision under Urban VIII. If it had been put off to our time, it would certainly have been done in a different spirit, according to present-day tastes; but it could scarcely have been done with the skill and scholarship so abundantly displayed in the work as we have it. Whilst on the whole it must be admitted that, as Dom Cabrol suggests, our Breviary "contains many hymns of inferior poetic worth, whose sentiment is perhaps commonplace," they are at least correct and dignified, and many of them are practically just as they came from their venerated authors.

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WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?

I. BY THE BISHOP OF VICTORIA.

PRESS of other work prevents my giving to Dr. O'Malley's second article on this subject the attention that it deserves. I shall therefore confine myself to salient points.

First of all I wish to say that in adopting the theory of Aristotle and St. Thomas respecting the time when the rational soul is united with the body, I did not mean to commit myself to more than I put down, to wit, that the union takes place "sometime within the foetal stage of the embryo's development". This and this only is postulated by the general theory of the union of the form with the matter when the matter is proximately disposed, as well as by the Aristotelian concep-

tion of the soul as the substantial form of an organized body. The precise time of the union, I venture to say, is known only to God; we don't know it—at any rate, I don't.

I say "organized body", i. e. a body possessing the organs proper to the human species. Neither Aristotle nor St. Thomas had the advantage of looking at the process of embryonic development through a microscope. But they had common sense, and they took a common-sense view of what is meant by organs. To them the heart, the brain, the stomach, the lungs, etc., were organs, as they are to us, and they knew quite well that these are not yet formed, but exist potentially, in the fertilized ovum. Hence they held that the rational soul is not present at this stage. Dr. O'Malley's treatment of the subject in the second paragraph on page 188 savors of quibbling.

As to the theory that there is first a principle of life that is only vegetative followed by a principle of life that is sentient, I do not know that it can now be maintained in the light of what the microscope has revealed to us about cell-life. The existence of cell-life in the body for some considerable time after death appears to me to be fraught with significance. It points unerringly to the conclusion that there is life in the body that does not proceed immediately from the rational soul, or depend intrinsically upon it; that each cell has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body, yet capable of subsisting so long as the nourishment that is provided for it lasts. And as the life that is in the cell survives the separation of the soul from the body, so we may infer that it preceded the union of the soul with the body. The first supply of cell-food is from both of the parent organisms, in the second stage from the mother only, in the last stage the rational soul becomes the active agent in furnishing the food. At this stage it is fitted out with the needful apparatus for manufacturing the food, if I may use the expression, viz. organs which do not as yet exist in the first stage, and it is not able to use in the second. But from first to last each cell has within itself a principle of life, for life essentially consists in immanent operation; and myriads upon myriads of cells come into being and cease to be in the course of an ordinary lifetime. Therefore the relation of the rational soul to the cell is not that of formal constituent principle; but,

being formal constituent principle of the whole organism, it is the active efficient principle or cause of the life that is in the cell. Hence it is, (1) that the cell may continue to live after the soul has left the body, which it could not, were the soul its formal constituent principle; and (2) that the cell does not long survive the separation of the soul from the body because the source whence it drew its life and food is gone.

I have asked for proof that the life in the embryo is from the rational soul. The burden of proof, I take it, lies with those who affirm this, for the old theory is in possession until it is disproved. It is no proof to say: "I might just as freely assert that the *generatio* is that of the intellectual soul." What the intellectual soul calls for is not a *generatio,* but a *creatio,* or *productio ex nihilo sui et subjecti.* I still hold that the life which is in the fertilized ovum is a continuation of the life that is in the primordial germ-cells. That life does not come from an intellectual soul in the case of plants and other animals. If you say it does in the case of man, you have to prove, not simply to assert.

I have never said nor suggested that an embryo in the two-cell stage is made up of two "independent organisms". No cell can be classed as an independent organism, but is essentially dependent and subordinate, being part of a whole. Neither have I said that each cell has an independent life. What I have said and must say still, until convinced of the contrary, is that each cell has within itself a principle of life, incomplete and of a low order, capable of being propagated by fission or division. That it is propagated in this way is admitted on all hands. And so my difficulty remains: How can the rational soul, which is divisible neither *per se* nor *per accidens,* be the formal constituent principle of a life that is propagated by fission? Closely bound up with which difficulty is another: How can this cell-life, which is propagated by fission, still continue to exist in parts of the human organism after the rational soul is gone? I am seeking, simply seeking, for the light of truth. If Dr. O'Malley can clear up these difficulties satisfactorily he will have gone a long way toward establishing his thesis.

In closing I must protest against the assertion, made by necessary implication at page 185, that Holy Scripture embodies

errors in matters of physical science. The truth is that Holy Scripture neither gives nor professes to give scientific explanations of physical facts. It does not deal at all in theories or "notions", but in facts, and describes these after a popular manner, "in language," as Leo XIII has reminded us, "that people could understand and were accustomed to". "Here," observes the writer, in commenting on the words of St. John (1:13), "he expresses the erroneous Aristotelian notion that men are generated from the specialized blood of their parents". It seems safe to say that St. John knew nothing of Aristotle's theory. In any case, what he expresses is not a notion, erroneous or other, but a fact—the fact that the new birth is not of the blood, nor of the flesh, nor of the will of man. For these three sum up, in a general way, all that is in the natural man—blood, flesh, and spirit, whence is the birth that is in the order of nature. Moreover, blood is, in a true sense, the source of generation in animals, in that it is the aliment of organic life. If it is true that man in the order of nature is born "of the will of man", though the will is not the material out of which but the prime mover, it is likewise true that man is born of blood, though blood is not the immediate material, but only the aliment and instrumental cause of the life that is in both parents and offspring. So with Joshua's "thought it does". Joshua does not tell us what he thought, but what he saw. He saw a phenomenon—the sun standing in the sky for hours and hours in the same spot—and describes it faithfully. Perhaps Dr. O'Malley will tell us how he would describe the same phenomenon if he witnessed it to-day.

ALEXANDER MACDONALD, D.D.,
Bishop of Victoria

II. REPLY BY DR. O'MALLEY.

In the foregoing remarks by Bishop MacDonald he says: "In adopting the theory of Aristotle and St. Thomas respecting the time when the rational soul is united with the body I did not mean to commit myself to more than I put down, to wit, that the union takes place 'sometime within the foetal stage of the embryo's development'". On p. 12 of his first article in the January number of this REVIEW he said my orig-

inal article "seems only to strengthen his conviction that the theory of Aristotle and St. Thomas respecting the time in which the human soul is created and united with the body is the only tenable one". On page 13 he says: "The soul is not introduced into the human body until the human body as such is complete, viz. within the third or foetal stage of the embryo's development." This last sentence tells us (1) the human body must be complete before the soul is introduced; and (2) this completion takes place within the foetal stage of the embryo's development: that is, sometime between the twenty-eighth day of gestation (the beginning of the foetal stage) and birth, the soul is introduced, but not till the body is complete. This is neither Aristotle's nor St. Thomas's theory, but a theory original with the Bishop; yet on page 12 he holds the theory of Aristotle and St. Thomas is the only tenable one.

St. Thomas said: "Maris conceptio non perficitur nisi usque ad 40 diem, ut philosophus in 9. de animalibus dicit; feminae autem usque ad 90." There is the statement of the Thomistic-Aristotelian theory, or rather of the Aristotelian theory, which St. Thomas accepts without investigation.

In this present comment the Bishop continues: "I say 'organized body', i. e. a body possessing the organs proper to the human species. Neither Aristotle nor St. Thomas had the advantage of looking at the process of embryonic development through a microscope. But they had common sense, and they took a common-sense view of what is meant by organs. To them the heart, the brain, the stomach, the lungs, etc., were organs, as they are to us, and they knew quite well that these are not formed, but exist potentially in the fertilized ovum. Hence they held that the rational soul is not present at this stage."

Supposing that is what they held, then, if their position were true, a five-month-old foetus has no human soul, because it lacks these common-sense organs: which is profound nonsense. As to Aristotle's common sense—he said, according to St. Thomas, a male foetus is vivified at the fortieth day, and a female foetus at the ninetieth day. When even Aristotle makes a remark like this without any foundation whatever for it he is not showing common sense. At the fortieth day Aris-

totle could not differentiate sex at all—he could not tell whether the foetus he might have seen was male or female. At the eighty-fourth day sex can first be differentiated by a modern embryologist after a dissection of the foetus (I suppose he does not use a microscope, and is on the Aristotelian level). The sex can be distinguished by the external appearance only about the one hundred and twelfth day. When, therefore, Aristotle said the male foetus is animated at the fortieth day, he said so without any foundation whatever for his remark, and this looks much more like common foolishness than common sense.

The Bishop goes on in his last paper. "As to the theory that there is first a principle of life that is only vegetative, followed by a principle of life that is sentient, I do not know that it can now be maintained in the light of what the microscope has revealed to us about cell-life." That succession of vital principles, however, is the Thomistic doctrine, which, the Bishop said, is "the only tenable one". If there is no vegetative vital principle, nor a following sensitive vital principle, as the Bishop now says there is not, then there must be a rational vital principle, as I hold; and if there is, why all this dispute? The Bishop, however, maintains that a *quartum quid* remains. In this last article he says: "There is life in the body that does not proceed immediately from the rational soul, or depend intrinsically upon it; that each cell has within itself a principle of life incomplete, dependent, subordinate to the life of the whole body, yet capable of subsisting so long as the nourishment that is provided for it lasts. And as the life that is in the cell survives the separation of the soul from the body, so we may infer that it preceded the union of the soul with the body". This is an interesting statement: the soul is not the substantial form that gives *all* the life in the body; there is life beyond what the soul gives, since although it is incomplete (whatever incomplete life may be), it can survive after the soul has departed, and was there before the soul came. Whence is this incomplete, subordinate life derived if it existed before the soul came and exists after the soul departs? From the parents? St. Thomas says [1] it can not be so derived.

[1] I, q. 118, a. 2, ad 2.

It is not derived from the soul of the subject because the Bishop supposes it exists before the advent of that soul. If it is " incomplete, subordinate, dependent ", it is not substantial; therefore the Bishop's embryo gets along without any substantial form at all until the soul comes along; yet it lives and grows. If it is not incomplete, subordinate, dependent, but substantial, it is either vegetative, or sentient, or rational; but the Bishop has swept away all these. If it is substantial in any of these three degrees, it must be annihilated before the soul comes in; if annihilated, how does it so conveniently revive after the soul has departed?

The Bishop continues: " The first supply of cell-food is from both the parent organisms, in the second stage from the mother only, in the last stage the rational soul becomes the active agent in furnishing the food. . . . But *from first to last* [2] each cell has within itself a principle of life, for life essentially consists in immanent operation, and myriads upon myriads of cells come into being and cease to be in the course of an ordinary lifetime. Therefore the relation of the rational soul to the cell is not that of formal constituent principle, but, being formal constituent principle of the whole organism, *it is the active efficient principle or cause of the life that is in the cell.*" [3]

The body is made up of cells, and if the rational soul is the active efficient cause of the life that is in the cell, and if it is the active agent furnishing food, why did the Bishop say on page 116 of his original article that " the soul is not a builder, but a tenant: the real builder is the parent organism "?

By the way, the first supply of cell-food is not from both parental organisms: it is solely from the ovum. In the second, or embryonal stage, the supply of cell-food comes indirectly from the mother, and this supply is used by the living embryo. In the next, or foetal stage, the supply is the same as in the second stage.

The Bishop assures us he " never said, nor suggested, that an embryo in the two-cell stage is made up of two independent organisms ". I did not directly say he did, but I say so now. On page 14 of his first article he tells us the life in the fertilized ovum " results from the fusion of two vital activities,

[2] Italics mine.

[3] Italics mine.

neither of which is rational. Secondly—and to this I draw particular attention—it results in the formation by fission and differentiation of two distinct and separate living cells, each containing within itself a principle of vital activity". If anything can contain within itself a principle of vital activity it must be an organism according to the Bishop's contention throughout his article. At the bottom of page 18 he says if a single cell has a substantial vital principle it is one organism. To say, however, that the body grows by cell-division and differentiation is a very different statement from the assertion that the life in these cells divides like an amœba every time a new cell is added to the growth. I explained the unity of the cell-mass in my second article.

As the rational soul is whole in each part of the adult body in the totality of its essence and perfection, but not in the totality of its virtue, because certain organs are lacking in certain parts of the body, it is in the embryo, from the beginning, whole in the totality of its essence and perfection, but not of its virtue, also because certain organs are not yet formed. As the rational soul of an adult can not feel in an amputated foot because that organ is lacking, the same soul can not feel in the foot of the embryo because that foot is lacking. I showed in my second article that there is amply sufficient organism in the cells from the very beginning to be a receptacle for the soul.

The nature of any vital principle is that in which it finally issues. If it issues as a rational substantial form, as in man, it was rational from the beginning. If it was not rational in the beginning, it replaced a sensory vital principle, and that sensory vital principle replaced a vegetative—*generatio unius, corruptio alterius,* although the Bishop seems to misunderstand this use of the word *generatio.* In this last article he denies the procession of sensory and vegetative vital principles, owing to microscopic information, and supplies these by his own amœboid life theory. Aristotle introduced the soul at the third step, the Bishop at the second: the reason for these steps is the same—that the body at first lacks organs sufficient for immanent action. If this reason had any weight, I repeat, a baby six months after birth would have no rational soul because it certainly lacks requisite cerebral organs for any act

even remotely approaching what is rational. The human soul as the substantial form virtually contains vegetative and sensory faculties, and through these lower organic capacities it informs and animates the body. The form, and the matter governed thereby, do the vital acts of the composite man. The rational soul enters the body at the beginning, and first uses the vegetative faculty until the fœtus is far enough advanced to be a subject for the activity of the sensory faculty of the soul. Later, some months after the birth of the child, when the body is sufficiently formed, the intellectual faculty comes into certain phases of its use.

AUSTIN O'MALLEY.

Philadelphia, Pa.

III. BY DR. E. J. HOWLEY.

In the November number of THE ECCLESIASTICAL REVIEW Dr. O'Malley seeks to prove from the facts of embryology that the rational soul enters the body at the moment of conception. In a previous number (September) he had expressed the opinion that "no one who has any knowledge of embryology at all denies this fact". Now I think that Dr. O'Malley will hardly venture to say that Cardinal Mercier is ignorant of embryology. Yet His Eminence in his *Psychologie*[4] in dealing with this subject, says in answer to the question: "Est-ce à dire que l'âme *doive* être créée au moment de la *conception*?"—that it is no doubt possible that it *may* be so, and that from the beginning the life of the embryo may proceed from a rational soul. But, he continues, it is also possible that the soul may be created by God in the course of embryonic life only after a principle of organic life first, and then a sensitive soul, have in their turn conferred on the embryo the perfection which they were capable of communicating to it. "Les deux opinions," he writes, "peuvent se soutenir; mais, à notre avis, la seconde est la plus vraisemblable." His Eminence then shows conclusively by a quotation from Liberatore[5] that the second opinion is that which is in conformity with the teaching of St. Thomas,[6] and continues: "l'embryogénie confirme

[4] 9th ed., Louvain, 1913.

[5] *Du composé humain*, n. 289.

[6] Cf. *Summ. Theol.*, 1a, q. 118, a. 2.

d'une manière frappante ces vues spéculatives des anciens scolastiques." It seems to me that Dr. O'Malley's difficulty about the transformation of a mass of vegetable or animal cells into a human being is answered by these words of Cardinal Mercier: " Il faut bien se garder de confondre cette conception d'une *succession progressive de formes spécifiquement différentes* avec la supposition incohérente de Leibnitz, reprise et formulée en thèse par Rosmini, d'une transformation d'âme sensitive en âme raisonnable." [7] (This was one of the Rosminian propositions condemned by the Decree of 7 March, 1888.)

Fr. M. Maher, S.J.,[8] would also appear to favor the Thomistic view, although he admits that the rival theory " seems to have much in its favor ".

In view of the scholastic teaching, and of the opinions of two such eminent psychologists as Cardinal Mercier and Fr. Maher, it would appear that Dr. O'Malley is hardly justified in laying down so dogmatically that the rational soul enters the body at the moment of conception. And to my mind it is difficult to understand how the physical facts of embryology sustain his contention.

E. J. HOWLEY.

Hospital for the Insane,
Beechworth, Victoria, Australia, 15 Jan., 1914.

IV. REPLY TO FOREGOING.

Dr. Howley, in the above note, quotes a passage from Cardinal Mercier's *Psychologie* in favor of the Thomistic notion on the time the soul is infused, and the Doctor tells us that the Cardinal uses the argument from Liberatore (*Institutiones Philosoph.*, Vol. III, n. 108). I have not a copy of Cardinal Mercier's book, but I am familiar with Liberatore. Liberatore took his argument from Vincenzo Santi.[9] This is an interesting supplement to the question at issue here, and, by the way, when Liberatore went off with that argument of Santi's, he did not commit even a venial sin.

AUSTIN O'MALLEY.

[7] Op. cit., II, p. 330, note. (Italics mine.)
[8] *Psychology*, 6th ed., pp. 575 ff.
[9] *Della forma, genesi, corso naturali e modi dei viventi*, Perugia, 1858.

Analecta.

ACTA PII PP. X.

MOTU PROPRIO: DE ABOLENDIS COMMISSIONIBUS S. RITUUM CONGR. ADIUNCTIS ET DE NOVO ORDINE CONSULTORUM PRO RE LITURGICA INSTITUENDO.

PIUS PP. X.

Quanta semper cura Decessores Nostri advigilaverint, ut ea qua par est pietate, religione et magnificentia coleretur Deus atque laudaretur in Sanctis suis, facile deprehendat quisquis reputet quae templa ab ipsis excitata fuerint, quae leges ad sacra facienda sancitae, qui denique ritus divinorum officiorum pro diversitate temporum praescripti. Quae ut integra manerent, vel sapienter et sancte temperarentur f. r. Sixtus V Apostolica Constitutione "*Immensa*" sacrorum Rituum Congregationem instituit, cui duplex praecipue demandavit munus, videndi statuendique de iis, quae ad sacros ritus latinae Ecclesiae spectant, et curandi quae ad beatificationem et canonizationem Sanctorum referuntur. Quae omnia Nosmet ipsi in Constitutione Nostra "*Sapienti consilio*" confirmavimus.

Quo autem facilius utriusque generis negotia expedirentur, et Consultorum inductus est ordo, praelatorum nempe et theologorum, qui praecipue in singulis causis beatificationis et canonizationis suffragium ferrent super virtutibus, martyrio et

miraculis Servorum Dei; et asciti sunt caerimoniarum magistri, a quibus sententia exquireretur de iis quae sacros ritus et caerimonias attingunt. Verum exortis quaestionibus et gravibus et arduis circa veteres Ecclesiae ritus et normas a patribus traditas, quibus et divina officia ordinanda sunt et concentus sacer regendus, itemque circa historias Sanctorum, cum caerimoniarum magistri ad omnia haud sufficerent, res ipsa postulavit, ut viri consulerentur rei liturgicae et christianae antiquitatis specialiter periti: quo factum est ut tres peculiares *Commissiones* sacrae Congregationi Rituum adiunctae sint, liturgica, historico-liturgica et pro sacro concentu,—de quibus in commemorata modo Constitutione mentionem fecimus —quae tamen essent tamquam externa instrumenta ad investigationem veri, non ipsius Congregationis membra; cum harum commissionum participes numquam in consultorum numerum relati sint. Quod si ad tempus hunc commissionum statum retineri placuit, iam integritas Congregationis exigit, ut illae funditus mutentur, atque ad ipsam roborandam expoliendamque Congregationem convertantur.

Quapropter, in consilium adhibitis aliquot S. R. C. Cardinalibus, nonnulla decernere visum est, quae nunc Motu-proprio observanda statuimus, edicimus.

Sacrorum Rituum Congregationis Consultores in duas classes seu sectiones sint divisi, alii ad suffragium ferendum in causis beatificationis et canonizationis, alii pro rebus ad liturgiam et reliquias Sanctorum quoquo modo pertinentibus. Sed nihil prohibet, quominus unus idemque Consultor in utraque sectione numeretur. Erit autem Cardinalis Praefecti eos Nobis proponere ad munus Consultoris assumendos, qui non solum vitae honestate, sed ea quoque scientia sint instructi, ut idonei ad suffragium in quaestionibus sibi commissis recte ferendum videantur.

Igitur qui in primam sectionem ascribendi erunt, doctrina, integritate spectati atque aetate provecti homines intelligant onus sibi demandari maximi momenti, in quo cauta diligentia ac magna maturitate procedendum est.

Ii vero qui in altera sectione erunt annumerandi, pollere debent in primis scientia liturgiae, tum rerum affinium, ut historiae, hagiographiae, cantus ecclesiastici et aliarum huiusmodi. Cum autem difficile admodum sit plures invenire qui in omni-

bus his excellant, curandum erit, ut nonnulli saltem sint, qui in aliqua ex doctrinis liturgiae finitimis vere sint excellentes.

Itaque, cum ex una parte volumus ut ii omnes, qui in praesenti numerantur Consultores, in eodem munere preseverent et primae sectioni maneant adscripti, tum ex alia parte omnes et singulas Commissiones quae Congregationi sacrorum Rituum hucusque fuerunt adiectae, hoc Nostro Motu-Proprio supprimimus et omnino suppressas declaramus.

Dilecto autem Filio Nostro Cardinali huius S. Congregationis Praefecto in mandatis damus ut quamprimum Nobis viros proponat, qui secundum praescripta Nostra possint a Nobis assumi ad munus consultorum sectionis secundae.

Hanc vero Nostrae voluntatis declarationem volumus et iubemus futuris quoque temporibus religiosissime in omnibus et singulis servari, constitutionibus, ordinationibus apostolicis, privilegiis aliisque contrariis quibuscumque, etiam speciali atque individua mentione dignis, minime obstantibus.

Datum Romae apud S. Petrum die XVI ianuarii anno MCMXIV, Pontificatus Nostri undecimo.

PIUS PP. X.

S. CONGREGATIO INDICIS.

I.

DECRETUM: FERIA II, DIE 26 IANUARII 1914.

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Pio Papa X sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 26 ianuarii 1914, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

MAURICE MAETERLINCK, *Opera omnia.*

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Pio Pp. X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 17 ianuarii 1914.

FR. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

II.

Karl Holzhey, Luigi Renzetti, Sebastian Merkle, Stephen Coubé Decretis huius S. Congregationis, quibus quidam eorum libri prohibiti et in Indicem librorum prohibitorum inserti sunt, se subiecerunt.

In quorum fidem, etc.

THOMAS ESSER, O.P., *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

DE BAPTISMO DOMI COLLATA.

Proposito dubio a Rmo Ordinario Bellunensi "An Baptismus de licentia Episcopi seu Ordinarii domi collatus, extra mortis periculum et urgentem necessitatem, cum omnibus caeremoniis Ritualis Romani sit administrandus", sacra Rituum Congregatio, audito Commissionis Liturgicae suffragio, respondendum censuit: *Affirmative.*

Atque ita rescripsit die 17 ianuarii 1914.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius.*

II.

ADDITIONES ET VARIATIONES IN MARTYROLOGIO ROMANO.

Inter elogia Festorum mobilium, quae in titulo "Rubricae Martyrologii" *inscribuntur, sequentes variationes inducendae sunt:*

1. *Ante elogium* Festum sanctissimi Nóminis Jesu *ponatur:*

Sabbato ante Dominicam, quae occurrere potest a die 2 ad 5 Januarii inclusive, et, ea deficiente, die 1 Januarii.

2. *Ante elogium* Solemnitas sancti Joseph, etc., *ponatur:*
Feria tertia ante Dominicam tertiam post Pascha.

3. *Ante elogium* Octáva Solemnitátis sancti Joseph, etc., *ponatur:*
Feria tertia ante Dominicam quartam post Pascha.

4. *Feria IV post Octavam Pentecostes sequens inscribatur elogium:*
Festum sanctissimi Córporis Christi.

5. *Deinde ponatur:*
Feria quarta infra Octavam sanctissimi Corporis Christi. Octáva sanctissimi Córporis Christi.

6. *Ante elogium* Festum sacratissimi Cordis Jesu, *ponatur:*
Feria quinta in Octava sanctissimi Corporis Christi.

7. *Supprimantur singula clogia a Feria sexta post Dominicam tertiam Junii usque ad finem tituli.*

In titulo Lectiones Propriae de Tempore *sequentes fiant variationes:*

1. *Tertia Lectio sic inscribatur:*
In die Nativitatis Domini et per Octavam, Lectio.

2. *Quarta Lectio inscribatur:*
In Festo sancti Stephani Protomartyris et in die Octava, Lectio.

3. *Quinta Lectio inscribatur:*
In Festo sancti Joannis Evangelistae et in die Octava, Lectio.

4. *Sexta Lectio inscribatur:*
In Festo sanctorum Innocentium et in die Octava, Lectio.

5. *Septima Lectio inscribatur:*
Dominica infra Octavam Nativitatis Domini et in Vigilia Epiphaniae, Lectio.

6. *Octava Lectio supprimatur, et eius loco ponatur cum sua Rubrica Lectio de Festo sanctissimi Nominis Jesu, quae nunc habetur tertio loco inter Lectiones proprias in Festis per annum.*

7. *Ultimae duae Lectiones sic respective inscribantur:*
In Festo sanctissimi Corporis Christi, et per Octavam, Lectio.
Dominica infra Octavam sanctissimi Corporis Christi, Lectio.

In titulo Lectiones propriae in Festis per annum *sequentes fiant variationes:*

1. *Tertia Lectio supprimatur.*

2. *Pro inscriptione* In Commemoratione solemni sancti Joseph, Sponsi beatae Mariae Virginis, Lectio, *ponatur:*

In Festo sancti Joseph, Sponsi beatae Mariae Virginis, Lectio.

3. *Pro inscriptione* In Festo sancti Laurentii et per Octavam, Lectio, *ponatur:*

In Festo sancti Laurentii et in die Octava, Lectio.

4. *Pro inscriptione* In Solemnitate sanctissimi Rosarii beatae Mariae Virginis, Lectio, *ponatur:*

In Festo sanctissimi Rosarii beatae Mariae Virginis, Lectio.

In corpore Martyrologii sequentes fiant variationes:

1. Die 19 Januarii—*Elogium sancti Canuti ponatur secundo loco, praemisso verbo* Item.

2. Die 19 Martii—*Primo loco ponatur:*

In Judaéa natális sancti Joseph, Sponsi beátae Maríae Vírginis, Confessóris.

3. Die 20 Martii—*In elogio S. Joachim ponatur:*

.... cujus festum ágitur decimoséptimo Kaléndas Septémbris.

4. Die 24 Junii—*Primo loco ponatur:*

Vigília sancti Joánnis Baptístae.

5. Die 24 Junii—*In elogio S. Joannis Baptistae supprimantur verba:* cujus Festum, etc., *usque ad finem.*

6. Die 1 Julii—*Primo loco ponatur:* Octáva sancti Joánnis Baptístae.

Secundo loco ponatur: Festum pretiosíssimi Sánguinis Dómini nostri Jesu Christi.

7. Die 15 Augusti—*In elogio S. Hyacinthi ultima verba sic edantur:*

....ejus autem Festum sextodécimo Kaléndas Septémbris celebrátur.

8. Die 16 Augusti—*Primo loco ponatur:*

Sancti Jóachim Patris beatíssimae Vírginis Genitrícis Dei Maríae, cujus natális dies refértur tertiodécimo Kaléndas Aprílis.

Deinde supprimatur elogium S. Hyacinthi.

9. Die 17 Augusti—*Secundo loco ponatur:*

Sancti Hyacínthi Confessóris Ordinis Praedicatórum, qui decimooctávo Kaléndas Septémbris obdormívit in Dómino.

10. Die 23 Augusti—*Supprimatur Rubrica:* Romae et aliquibus in locis, *etc.*

11. Die 24 Augusti—*Supprimatur Rubrica:* Romae et aliquibus in locis, *etc., cum sequenti indicatione Vigiliae.*

12. Die 25 Augusti—*Supprimatur Rubrica:* Romae et aliquibus, *etc.*

13. Die 15 Septembris—*Secundo loco ponatur:*

Festum septem Dolórum beatíssimae Vírginis Maríae.

14. Die 7 Octobris—*Primo loco ponatur:*

Festum sanctíssimi Rosárii beátae Maríae Vírginis et commemorátio sanctae Maríae de Victória, quam beátus Pius Quintus Póntifex Máximus, ob insígnem victóriam a christiánis bello naváli, ejúsdem Dei Genitrícis auxílio, hac ipsa die de Turcis reportátam, quotánnis fieri instítuit.

Et supprimatur penultimum elogium, quod incipit: Eodem die, *etc.*

Ssmus Dominus noster Pius Papa X, referente infrascripto Cardinali sacrae Rituum Congregationi Praefecto, additiones et variationes superius expositas et ad normam recentiorum Apostolicae Sedis decretorum redactas adprobare dignatus est atque in novis editionibus Martyrologii Romani suis locis inserendas suprema Sua auctoritate mandavit.

Contrariis non obstantibus quibuscumque. Die 26 novembris 1913.

ROMAN CURIA.

Pontifical Appointments.

27 December, 1913: Mgr. Charles Brown, of the Archdiocese of Westminster, made Private Chamberlain supernumerary.

3 January, 1914: Mr. Patrick Jos. Duffy, of the Archdiocese of Westminster, made Knight of the Order of St. Gregory the Great (civil class).

30 January: Mgr. Martin Howlett, of the Archdiocese of Westminster, made Domestic Prelate.

11 February: Mr. Patrick Bernard Malone, of the Archdiocese of Westminster, made Knight of the Order of St. Gregory the Great (civil class).

11 February: Messrs. Paul Dumais and Alfonse Drouin, former Pontifical zouaves, of the Archdiocese of Ottawa, made Knights of the Order of St. Gregory the Great (military class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO OF POPE PIUS X by which the three Commissions (Liturgical, Historico-Liturgical, and Sacred Music) attached to the S. Congregation of Rites are abolished, and a new body of Consultors on Liturgy is arranged for in their stead.

S. CONGREGATION OF THE INDEX announces that all the works of Maurice Maeterlinck are forbidden; also that Karl Holzhey, Luigi Renzetti, Sebastian Merkle, and Stephen Coubé, have made their submission to recent decrees affecting their works.

S. CONGREGATION OF RITES: decides (1) that when Baptism is administered at home with the Ordinary's permission, if there is neither danger of death nor urgency, all the ceremonies of the Ritual are to be observed; and (2) publishes a new list (26 November, 1913) of additions and changes to be made in the Roman Martyrology.

PARAPHRASE OF PSALM 72: "QUAM BONUS ISRAEL DEUS".

1. Iambic.

(*Feria quinta. Tierce.*)

How good the God of Israel
To those of upright heart!
I know it well, yet once it seemed
My trust in Him was gone!

My feet had almost lost their hold;
My steps had well-nigh slipped,
I watched and saw with envious eyes
How evil men succeed.

They seem at rest and coming death
Seems not to trouble them,
They dare the evil that befalls,
And face it firm and bold.

The common lot of feeble man
Seems not to be their share;
The many ills that scourge us all
Are never touching them.

Their inward pride does steel their heart;
Their very sinfulness
Is gaily thrown around as cloak
That softly covers them!

The shameful plenty of their wealth
Can find no vent but sin;
They wildly chase what mere caprice
Their evil heart conceives.

They think and speak iniquity;
Their boasts do reach the sky,
Defying heaven with brazen face
And earth with noisy tongues.

II. 1, 2, 3, Trochaic. 4, Iambic.

Hence the minds of men around me,
Being tossed with doubt, are brooding:
Days of plenty come to sinners,
But virtue lacks reward!

And within themselves they murmur,
Can God be aware of all things?
Do they heed high up in heaven
The lot of man on earth?

Only cast a glance around you,
Note the sinners how they prosper,
Count the riches they have gotten
And flaunt before the world!

To no good then have I ever
Kept my conscience pure and spotless,
And with those of blameless conduct
Kept clean my hands from sin.

So thought I; for endless sorrows
All thy grievous day did scourge me,
And my bitter chastening lasted
From early morn till night.

Had I said, complaining loudly,
I will tell my tale of grievance,
Then would I have been a rebel
And not among God's sons.

Thus within myself I pondered
Trying mysteries to fathom
And my mind in sorest labor
Found nowhere aught but doubt.

Till into the hollowed stillness
Of Thy holy Place I entered
Where I grasped in all its horror
The sinner's final end.

III. Sapphic.

Vain and deceptive are their wealth and pleasures
For on a pathway where their feet must stumble
Has Thy hand led them, and on every rising
Back dost Thou hurl them.
Changed is their glory into desolation:
Look how overwhelming is their sudden ruin!
Perished for ever, on their sins receiving
Vengeance eternal!
As a mere dream goes when a man awaketh,
So the false glamor of their pride is over,
Fallen their image! and their name is no more
Known in Thy city.
Foolish the envy that inflamed my spirit
Changing the quiet of my inmost being!
Ignorance well-nigh made my mind distracted,
Dumb as the oxen!
Always however wert Thou with me, Master,
Holding my right-hand, in Thy loving-kindness
Leading me onward, and in endless glory
Taking me to Thee.
For without Thee, God, what have I in heaven?
What could I wish for on this earth without Thee?
God of my heart, Thou, and my sweetest treasure,
Thee do I long for!
No one can leave Thee, but he must in darkness
Perish forever and the faithless lover,
Breaking with Thee, God, for the world's allurements,
God's doom awaits him.

My choice is made, then, and my soul's good pleasure
Is to be clinging to my God and Master
Trusting Him always; ye shall hear me praise Him,
Gateways of Zion!

NOTES ON PSALM 72.

The Breviary has well divided this Psalm into three parts, corresponding to the three main lines of thought. The first is a scornful and bewildered description of the prosperity of the wicked; the second describes the sad result which the sight of such prosperity has on the righteous, who compare it with their own continual sufferings; the third solves the problem by foreseeing the inevitable just judgment of God, who delays but does not forget; and the Psalmist ends by an act of utter abandonment to the kind Providence of God.

Verse 4: non est respectus morti eorum. The Hebrew word translated "respectus" occurs in only one other passage (Is. 58:6), and its meaning is uncertain,—probably bonds, fetters, pangs. I suspect the Versions read hasheboth (cogitationes) instead of harseboth, and this underlies "respectus" of the Vulgate and "recogitaverint" of the Old Latin. Instead of lâmôtham (morti eorum) it is better to read lâmô, tham, in two words, and to translate: They have no pangs of sorrow; full and rich is their strength. The Vulgate, following the Septuagint, instead of reading 'heylâm': their strength, read 'holyâm': plaga eorum; the present Hebrew has neither, but 'u(w)lâm, which reading is indirectly supported by Symmachus and the Old Latin, which read "their porches" ('ule-mâm). There can be little doubt that the rendering "their strength" is the best; though it is possible that the Hebrew word 'û(w)l is the original and is a contemptuous term for body or belly and then we would have to translate: "hale and hearty is their body". The Hebrew for rich or hearty is merely fat.

V. 6, 7: It would be hard to render the almost brutal frankness of the Hebrew description here of the rich, disgusting in their sinful prosperity: Insolence hangs round their neck as a chain of office, brutality hangs round them as a robe of state, their fat bodies reek with sin, the imaginations of their evil heart seem to stare out and march around them!

V. 10: Ideo convertetur, etc. The Hebrew here is certainly in disorder and I would suggest the following emendation:

lâkhên yashub "ammi yillâhêm
yâmim mâle'ey mazzû lâmô

instead of lâkhên yashub "ammo halôm
umey mâlê yimmâzu lâmô

Hence my people are ever in warfare
And days full of strife are theirs.

V. 18: Verumtamen propter dolos posuisti eis. Hebrew: Verily in slippery places hast Thou set them. The Latin dative *eis* is due to a peculiarity of Aramaic and poetical Hebrew of substituting the dative for the accusative of object, as in Spanish. *Dum allevarentur.* The Latin by changing a diacritical point derives the word from "to lift up"; the true meaning is no doubt "in deceptions", parallel to "slippery places" just mentioned.

V. 20: in civitate tua imaginem ipsorum. The word *civitas* is probably a mistranslation for the infinitive "to rouse": when Thou rousest them, and the image spoken of is the empty fancy of a dream. As a dream on a man's awakening, so when Thou rousest them, wilt Thou despise their fancies.

J. ARENDZEN.

St. Edmund's College, Ware, England.

WITNESSES AT MARRIAGE "IN PERICULO MORTIS."

A message comes to the rectory that Mr. X. is in danger of death. The pastor is not at home, but the assistant hastens to the bedside of the dying man. He finds that Mr. X. has been living with his present consort for twenty years without having been validly married. Marriage is to be contracted now; but they ask the priest not to call any witnesses as their neighbors do not suspect they are not married. The priest is satisfied and assists at the marriage without any witnesses. Is the marriage *valid?*

Before the *Ne temere* became law a marriage entered upon either before civil magistrates or contracted in private would have been valid, provided there were no other diriment impediments in the way. But I take the case to have happened

after 19 April, 1908, when the new marriage law went into effect.

The assistant priest thought himself justified in dispensing from the witnesses because of the faculties [1] granted to all priests when assisting at a marriage where one of the parties is in such danger of death that there seems to be no time to consult the Ordinary. These faculties permit any priest to dispense from all matrimonial impediments, except the priesthood and affinity in the direct line arising from lawful intercourse.

Another decree,[2] issued before the new marriage law was published, gives to the Ordinaries the same faculties as the decree of 1909 just mentioned, with permission to subdelegate these faculties to pastors or rectors of parishes.

Here two questions arise. First, is the faculty to dispense from the witnesses (the impediment of clandestinity) included in the faculties of 1909, given to all priests in cases of imminent danger of death? Second, are the faculties of the bishops and the pastors delegated by them, in virtue of the decree of 1888, still in existence, or are they to be considered abrogated, at least as far as the impediment of clandestinity is concerned?

Some authors, e. g. Mgr. Cronin,[3] say that the faculties of 1888, so far as regards the dispensation from the two witnesses, are revoked, because article VII of the decree *Ne temere* insists absolutely on the presence of the two witnesses. Mgr. De Becker,[4] in his commentary on the *Ne temere*, asserts the contrary, saying that these faculties, even as regards clandestinity, are not revoked by the new law. He adds, however, that the bishops and the pastors delegated by them in virtue of the faculties of 1888 can dispense when there is physical or moral impossibility to obtain witnesses. It was needless to add this, for the well-known principle of canon law should hold: *generi per speciem derogatur;* a general law is modified by a special law or by special concessions, and as the faculties of 1888 have not been expressly revoked they still exist. It does not matter that the general law was passed after the special con-

[1] S. Cong. de Sacr., 14 May, 1909. *Acta Ap. Sed.*, vol. I, p. 468.

[2] S. Off., 20 Feb., 1888 and further declarations 1 March, 1889, and 13 Dec., 1899. *Collectanea S. Cong. de Prop. Fide*, vol. II, nn. 1685. 1698, 2072.

[3] The New Matrimonial Legislation (1909), p. 215.

[4] Legislatio Nova de Forma Substantiali (1913), p. 50.

cessions had been made to the bishops. Therefore I hold that bishops and pastors delegated by them can dispense also from the impediment of clandestinity in danger of death in virtue of the faculties of 1888.

What is to be said of other priests, such as the assistant in the case under consideration? The late Cardinal Gennari, in his commentary on the *Ne temere*,[5] held that the faculties given by the 1909 decree include the power to dispense from this impediment. I am of the opinion that priests cannot dispense from this impediment, for the decree reads: "His Holiness has deigned to declare and decide that any priest who can according to article VII of the decree *Ne temere* assist validly and licitly at marriage *in the presence of two witnesses,* in imminent danger of death, . . . can under the *same circumstances* dispense also from all impediments, even public ones, which invalidate marriage by ecclesiastical law, excepting only the order of the priesthood and affinity in the direct line arising from lawful intercourse." The use of these faculties is made to *depend on the conditions of article VII* of the *Ne temere* which is here repeated, and one of the conditions or circumstances is, *that the two witnesses be present.* Cardinal Gennari, in the seventh edition of his commentary, was not so certain of his opinion that any priest can dispense also from the impediment of clandestinity in such cases, for he says the priest can do so *when it is impossible to have the witnesses,* and adds that in case of impossibility to comply with a positive law where the salvation of a soul is at stake, the ecclesiastical law ceases to bind. This is evading the point at issue, for the principle alluded to has nothing to do with the explanation of the faculties of the 1909 decree. It is rather a common teaching of theologians that in cases of great necessity, moral or physical impossibility to comply with a law, the positive laws of the Church, even those invalidating an action, cease to bind.

That the 1909 faculties do not include the power to dispense from the presence of the two witnesses in danger of death may be gathered also from the schemata or drafts of the *Ne temere* proposed by the various consultors of the S. Congregation of the Council before the final text was adopted. Two

[5] Breve Commento sugli Sponsali e sul Matrimonio (1910), p. 40.

of these drafts had it that marriage in danger of death should be permitted in the presence of a priest and *one* witness. The S. Congregation, however, in framing the law demanded *two* witnesses.

From what has been said it follows that the validity of the marriage in our case is at least *very doubtful,* and that the priest erred in dispensing from the two witnesses, as long as it was possible to get them, for in matters that affect the validity of a sacrament one may not follow a probable opinion.

FR. STANISLAUS, O.F.M.

EPISCOPAL ENDORSEMENTS OF ORIENTAL CLERICAL IMPOSTORS.

The New York Charity Association some time ago sent out a bulletin warning persons in the United States against a band of Oriental solicitors—Syrians, Chaldeans, and Armenians—who appeared to be part of an organized body of beggars going about collecting alms for fictitious institutions in their home countries. Among the evidences of fraud, obtained by the Bureau of Advice and Information of the Charity Organization Society, were criminal indictments of so-called "Eastern Missionaries" who carried bogus letters of commendation from bishops and patriarchs in support of stories of distress and persecution calculated to deceive the benevolently disposed. *The Survey* in one of its late issues gives the history of a supposed cleric who went about as "Deacon Joseph George" of the Greek Church, and obtained considerable sympathy and funds by presenting forged credentials. The writer also mentions the arrest in one of the Southern States of a group of Oriental missionaries from whom more than two hundred testimonials were taken. The surprising part of the matter was that some of these letters were genuine, and had been secured from "governors, college presidents, and others" who had allowed themselves to be deceived and then caused others to be deceived by becoming sponsors for the impostors.

From other sources it is clear that this sort of deception is not confined to the above-mentioned field. Bishops and priests are occasionally made the victims of ecclesiastical swindlers who come arrayed in purple, pectoral cross, and ring,

presenting foreign-looking documents with patriarchal seals and Arabic inscriptions, and who ask leave to say Mass, thereby gaining the confidence of the people whom they thus interest in the support of their mendicant enterprises. Under these circumstances we need hardly apologize for publishing the following letter from one of our American Archbishops. It sounds a note of caution to the members of the hierarchy in the United States.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you kindly allow me space in your excellent A. E. R. to direct the attention of some Ordinaries in the United States to the order issued by the Holy See quite some time ago, but never revoked, that the Bishops of America refuse to give faculties to Oriental priests, unless such priests are provided with a letter from the S. Congregation of Propaganda. According to this injunction a commendatory letter from an Oriental patriarch or bishop is not sufficient. If all our Bishops would strictly adhere to this rule, we should soon be rid of a large number of Oriental clerical beggars, some of them professional frauds. A short time ago a Syrian priest, bearing the name of the Rev. George Chanim (Garnim), presented himself to me, with some thirty or more letters from bishops in whose diocese he had been allowed to celebrate Mass. He had no letter whatever from the Propaganda, nor from any other Roman authority. Among his papers was a document from a Syrian bishop, which, I plainly saw, could have easily been forged, since it bore no indication of authenticity that could not have been supplied by an artificial rubber-stamp purchasable for twenty-five cents in any part of the country. If Oriental Bishops wish to give effect to their recommendations, we have a right to expect that they use a seal of solid steel or an embossed stamp which cannot easily be imitated. Some years ago a similar case occurred to me. An Oriental affecting to be a priest presented a letter bearing a rubber-stamp seal upon an official blank which at once aroused my suspicion. The written part of the document evinced such a combination of Catholic and so-called "Orthodox" or schismatic names and titles of bishop and see, that a glance at the Roman *Gerarchia* (*Annuario Pontificio*) and at an account of the respective schismatic see convinced me at once of an intended fraud. When I intimated this, my Oriental cleric took a hurried leave without further explanation. There is no doubt that our Catholic people have in this way been defrauded of large amounts of money, and that many priests have thus been induced to give stipends for Masses to persons who had absolutely no claim to them.

It may be asked who is responsible for this sort of thing? Surely not the priests, who are quite justified in relying upon the "celebret" or faculty given to these men by the Ordinary of the diocese. It appears to me that every bishop or vicar-general is bound to demand definite Roman credentials (such as the prescribed letter from Propaganda) before granting faculties to the above-mentioned Oriental priests. The mere fact that another bishop has given such permission is not sufficient proof of the applicant's standing. In conclusion I may say that I have been repeatedly sustained by the Apostolic Delegation at Washington in demanding such credentials under all circumstances.

For the guidance of Ordinaries we here reprint the portions of a letter issued by the S. Congregation "Pro Negotiis Ritus Orientalis" under date of 1 January, 1912, signed by Cardinal Gotti, Prefect.

1. Ordinarii in sua dioecesi nullum Orientalem admittant pecuniae collectorem cujusvis Ordinis vel dignitatis ecclesiasticae, etiamsi exhibeat authentica documenta quolibet idiomate exarata et sigillis munita, nisi authenticum ac recens praebeat rescriptum sacrae hujus Congregationis, quo facultas eidem fit, tum a propria dioecesi discedendi, tum eleemosynas colligendi.

2. Quod si neglectis hisce Apostolicae Sedis mandatis aliquis Orientalis ecclesiasticus vir . . . peragret regiones ad eleemosynas colligendas, Ordinarius loci in quo versatur, eumdem moneat . . . eumque non admittat ad Missae celebrationem nec ad aliorum ecclesiasticorum munerum exercitium.

THE NEW BREVIARIES.

The typical edition of the new Breviary has been issued from the press of Fr. Pustet at Ratisbon. The various firms (Desclée, Mâme, Dessain, and Marietti) authorized to print the Breviary, receive the sheets directly from the Ratisbon printer, and are pledged to conform to the text, although they are at liberty to use their own devices as to form, type, and illustration. Meanwhile, the Vatican Press issues a "Totum" in convenient size and at a very low price (seven francs). In all the foregoing editions the "Appendix pro Aliquibus Locis" has been omitted, and is to be supplied by publishers of the different localities. Among other advantages of the new Breviary will be therefore the omission of what belongs dis-

tinctly to other countries, such as the "Officium pro Clero Romano", the local Offices, etc. The correction of the Lessons is still in progress and will not be finished for several years to come, so that there are no further changes to be expected for a long time.

ABOUT SIMPLIFYING THE CANONICAL OFFICE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the January number of the REVIEW (p. 80), Father Scheier, C.S.C., expresses himself every lucidly in his "Suggestion Anent the Reform of the Breviary". Though definite and comprehensive, he is rather "radical", because of his failing to make provision for certain elements in the feasts of our Blessed Lord and of His holy Mother and of other Saints whom the Holy Father wishes to see honored in a special and preëminent manner.

One may, *salva reverentia Sanctitati Suae debita*, be allowed to say that it would simplify matters delightfully enough, if the Psalms from day to day were *always* recited from the psalter. Likewise if each Commune Sanctorum were restricted to its invitatory, hymns, capitula, responsories and versicles; if, in other words, the Commune nocturns were blotted out, and all the lessons with their accompaniments put, without any "supplementum" or "folia separata," into the Proprium Sanctorum.

These things, which are in harmony with Father Scheier's plan, would reduce matters to an agreeable simplicity, but we must not overlook the Holy Father's "salvis tamen pulchris accessionibus".

To start at the beginning, but observing perhaps a less logical sequence, let it be said that on account of the striking fitness of the matter contained in the first nocturns of certain feasts, the matter "de Scriptura occurrente cum Responsoriis de tempore" could be inserted bodily into Prime, in place of the "preces."

For the feasts in Lent the third-nocturn lessons could be the ferial homily without any mention of the festal gospels, because the latter are explained at other times of the year. An exception would no doubt be made on 19 and 25 March, by

having the festal homily to supplant that of the feria, or by inserting the ferial matter in Prime of St. Joseph's or of Our Lady's day.

The feast of the Seven Sorrows, printed at the end of March, would not be out of place at " Feria sexta infra hebdomadam Passionis ". A compromise or, better still, a welding could be made there with the homily on " Collegerunt pontifices ". If this homily were made up in two lessons and added to the homily on " Stabat juxta crucem " cast into one; and if this enlargement were to crowd out the Te Deum and by concomitance the Gloria from a Mass in Passiontide, and carry with it a change of color from white to red, because our Blessed Mother is queen of Martyrs, no less than of Virgins, would there be anything revolutionary or in the least improper in such an alteration? Or would the violet of Passiontide be utterly out of order for *this* feast of our dear Lady? Or would it be considered more proper to lengthen the festal homily into three lessons followed by the Te Deum, and the homily on " Collegerunt pontifices " brought bodily into Prime after the Sunday psalms or even the feria sexta " Deus, Deus meus, respice in me," and Prime ended there with " Sancta Maria et omnes Sancti "? If all the feria sexta psalms were taken for the Little Hours of this feast, there would be no duplication of matter from the psalter. But to carry this point it might become necessary to raise the rank of this feast, or else exclude all others from Passiontide.

Mutatis mutandis the Solemnity of St. Joseph and the feast of the Sacred Heart might be transferred from the Proprium Sanctorum to the Proprium de Tempore, where each could be found with far less leafing about than is the case in their present location. Such a shift would bring these two feasts as eminently in orderly array as were those of the Precious Blood (1 July) Seven Dolors (15 September) and Holy Rosary (7 October) fittingly lined up in the Proprium Sanctorum by decree of 28 October, 1913.

The Holy Father having ordered the first-nocturn responses proper to St. Lucy, V.M., SS. John and Paul, M.M. and St. Clement, P.M., into the second nocturns of their feasts, would he be pleased to place the first-nocturn responses proper to St. Agatha, verbatim or modified, after the capitula of

Tierce, Sext, and None? All this, because she has proper responses for the second and third nocturn.

Taking our cue from Tierce of Pentecost where the hymn "Veni Sancte Spiritus" takes the place of "Nunc Sancte, nobis, Spiritus", would it be amiss to suggest that such hymns as "Coeli Redemptor praetulit", "Te, Mater alma Numinis", "O Stella Jacob fulgida", "Memento, rerum Conditor", might replace those that lead off the Little Hours, for the sole purpose of securing a greater variety?

Again, *if the present psalms are to be kept for feasts of the Blessed Virgin*, would it not be an advantage if in each "pars" of the Breviary one of her offices were, as a norm, written out in full from "Aperi" down to "Sacrosanctae"? Thus the Immaculate Conception could be chosen for "hiemalis"; the Annunciation for "verna"; the Assumption for "aestiva", and the Nativity for "autumnalis". Every other feast of hers in each volume would retain its distinguishing features, the more of them the better (e. g. the two "Septem Dolorum" feasts), while the psalms could be supplied from the norm office. Such an arrangement would, with the possible exception of the "scriptura occurrens" for Prime, put this norm office complete in one place, while in the other offices of hers it would cut down the old-time leafing around to a refreshing minimum.

Finally, *should there be no change in the psalms for the Apostles*, the same arrangement in their case would beget a similar advantage for their days as for those of the Blessed Virgin Mary. Thus St. Andrew could be taken for "hiemalis"; St. Mathias for "verna"; SS. Peter and Paul for "aestiva", and St. Matthew for "autumnalis". Moreover, each Apostle could have his own set of antiphons, capitula, etc. In this manner St. Thomas might be as richly provided for as St. Andrew, or St. Mathias as handsomely as SS. Philip and James. The matter could be drawn from the present Commune Apostolorum, unius martyris, plurium martyrum, in or out of Paschal time, confessoris pontificis and non pont. Thus in the celebration of one Apostle the responses could be made uniformly in the singular, and in the plural for two. A like modification in the responses for the Seven Founders in February, as also for SS. Cyril and Methodius in July would not be amiss.

The above arrangements would preserve the "beautiful accessions" which the Holy Father will retain; the Commune Apostolorum and the Commune Beatae Mariae Virginis would be blotted out, and the Commune matter for the other Saints cut down to a very small amount indeed. Simplicity and ease of use, with but little fumbling around, would be secured, and let us hope a more devout recitation of the Divine Office follow. *Quod Deus bene vertat!*

Will some one tell us what shall become of the beautiful hymns of suppressed feasts? Shall they simply disappear from the scene, or shall a place of usefulness be found for them? May they form parts of remaining offices? Shall they be collected in a supplement as spiritual reading? Or might not some of them augment the beautiful matter in the Praeparatio ad Missam, or the Gratiarum Actio post Missam?

VINCENTIUS.

THE ALTAR WINE QUESTION.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Reading in your current issue (March, p. 337) "The Altar Wine Question", I write to ask if you are aware of the fact that the Barnston Tea Company, long advertised on page two, is a Jewish concern? To substantiate my statement suppose you inquire of Benziger, Pustet, or Christian Press, on the same street. There was once, I believe, a nominal Catholic associate as a blinder, but owner and manager is a son of Israel. Happening into the store last fall on returning from the Holy Land, I spoke of conditions in Jerusalem, and soon discovered I was talking to a Jew. In defence of race he expressed himself as pleased with confidence of Jesuits; that he had 1,200 priests on his list, but suffered some persecution. I told him a Jew had my last order. At Christian Press I learnt that the Jesuits of Tampa, Florida, were getting their altar wine at Christian Press. Kindly investigate. As Fr. Peschong said in his article, the matter of altar wine is serious. It was on the strength of your advertisement that I purchased at Barnston Tea Co.

F. B. MANLEY.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read Father Peschong's communication on "The Altar Wine Question", and your comment thereon.

It is true, as you suggest, that the matter ought to be considered settled by this time, but anyone who broaches the question in a company of priests will find that the facts are against such assumption. It would seem, however, that commendatory letters and testimonies based upon chemical analysis are doomed. These should never have been given. Character testimony is valuable, but only when it includes every person party to the transaction.

It seems extraordinary that in a matter of such supreme importance we should still be so much at sea. I might add that, as the question could be easily settled, the present situation is without excuse.

Let me suggest a remedy. Take the Altar Wine business out of the hands of private parties altogether. Let it be a Church work, with its profits going to the Propagation of the Faith or the Church Extension; with agent eliminated and advertising unnecessary, the profits would be quite considerable. Proper arrangements could be made with vested interests.

If this were done, the question would be definitely settled for all time. Surely the importance of the matter should prompt immediate and effective action.

H. P. SMYTH.

If Father Manley will be good enough to look at the advertisement of the Barnston Tea Company referred to, he will see that it states, under the signature of the Superior of the Jesuit Fathers of the Sacred Heart Novitiate, that they

1. ship their altar wine with the greatest care, sealed in presence of the Superior, and conveyed to the agent under personal supervision;

2. furthermore, that they assure themselves that their wines will be distributed in the same absolute purity as when it was consigned to the agent;

3. and that not only is the advertisement renewed with each shipment of a carload of wine, but that each new Superior appointed to the Jesuit Novitiate signs it in his own name with date affixed, so that the guarantee given by the advertisement is not simply due to the benevolent confidence of a single responsible priest, but as a matter of business justice comes from each successive Superior.

Now in view of these facts it can make little difference who acts as agent; that is to say, who carries the barrels and bottles, and who collects the bills. The agent may have a

creed or not; he may be a Catholic, good or bad, or a Turk or a Jew; his creed is not likely to affect the purity of the wine any more than the creed or piety of our butcher affects the quality or age of his meat, if the meat that comes to him from the farm or the slaughterhouse is good.

It may be asked: What guarantee has a priest who buys this wine, that it is not adulterated by the agent? Simply this, that it would cost the agent more to adulterate, reseal and label the wine than if he sells it as it is received by him. He could dilute it with water, since that is cheapest; but then everybody can tell a watered wine, and the complaint is not that. Moreover, we are assured that among the safeguards adopted by the Jesuit Fathers who ship this wine, to prevent its being tampered with by the agent, is to keep a list of the purchasers; and from time to time to request one or another of them to send them a small sample of the wine sold by the agent as altar wine, in order to test whether there has been any substitution.

Better guarantee in this day of business-like transactions no priest could obtain, even if he sent his sexton to watch the making and shipping of it from first to last. Hence we accept the advertisement, whereas we positively refuse others, even from clerics, in case they act merely as agents for a concern which they cannot control.

As for Father Smyth's admirable suggestion that the Altar Wine business be taken out of the hands of private parties altogether, and that it be made a Church work, with its profits going to the Propagation of the Faith or to Church Extension, it is ideal—not practicable. If it were, the Catholic Church, with its wonderful channels of control, its organized interdependence in the hierarchical order, its magnificent resources of freedom, experience, varied talent, and with its numbers who readily follow the path traced out for them by their leaders in all matters of religious concern, would be able to extend its beneficent influence in every domain of letters, art, business, politics, the press, and in every other sphere of public activity, in which at present she lets herself be overpowered and controlled by politicians, newspaper reporters, contractors, literary vampires, and the thousand other agencies in public life which turn the Catholic multitudes in our large

free cities into a submerged majority, that may shout but not direct.

Are there no Church centres to take up this work? Surely the Jesuits in California whose advertisement is here complained of, would be only too glad to supply the clergy in larger numbers; so would Rochester Seminary; so would many other religious institutions throughout the country, where wine is made on the premises. Why do they fail to do so? The answer to this question will indicate what prospect there is of a Church establishment being able practically to deal with the problem. We could, if there were a right comprehension of the worth of it, and unanimity, have central sources of supply under the control of the Church in the United States for the furnishing of flour for altar breads, pure linen and the proper stuffs for ecclesiastical vestments, lumber for the building of churches and schools, pure gold and silver utensils for the altar, correct books to make sure that we teach at least a uniform catechism as our fundamental doctrine, not to speak of school-books in general. We could have a central news-bureau or own a majority of shares in the Associated Press to halt the foul and false reports about Catholic doings, if not throughout the European world, at least here in our own land. We could have a Catholic University that would set the pace for every highest intellectual, literary, social, and religious movement. We could have a federation of societies that would make men in high places tremble to do wrong. All this were possible if it were not for the many heads and hearts that have, each, their own interests, feelings, animosities, associations, with a proportionate authority and control that can frustrate the designs of their neighbors. So we have forever camps within camps. One says the wine is good; the other says it is bad; they say both in Barclay Street. And back of them are the good-natured churchmen who have their own likes and dislikes, and who say, if you want to know the truth go to so-and-so; I like him, etc. Nay, the world is round, and our paths wont be straight—even in the churchyard—not until we reach heaven.

DO THE "NE TEMERE" REGULATIONS EXTEND TO CATHOLICS OF GREEK RITE IN AMERICA?

Qu. Lately there has been some dispute here as to whether the *Ne temere* has been extended to Oriental Catholics, such as the Roumanians who are still under the Latin Bishops. What about it?

Resp. By decree of the S. Congregation of the Council (1 February, 1908) Catholics of Oriental rites are not comprehended under the *Ne temere* legislation. (Cf. ECCLES. REVIEW, April, 1908, p. 431). Roumanian Catholics come under this head of Orientals.

A marriage contracted by a Catholic of the Latin rite with a Catholic of the Oriental rite is subject to the *Ne temere*. However with regard to Ruthenian Catholics, who in the United States are under the jurisdiction of a separate bishop, it may be necessary to remember marriages contracted in the Gallician provinces come under the *Ne temere* while those of Hungary are exempt, like those of the German empire.

THE VISIT "AD LIMINA" OF AMERICAN BISHOPS.

Qu. Are our Bishops obliged to make *personally* their visits "ad limina" this year? Some appear to think that it suffices to send the Report of the Diocese this year, and then make the visit within the five-years' term after that.

Resp. Canon IV of the Decretum S. Congreg. Consistorialis (3 December, 1909) reads:

1. Omnibus et singulis pariter praecipitur ut, quo anno debent relationem exhibere . . . ad Urbem accedant, et Romano Pontifici se sistant.

2. Sed Ordinariis qui extra Europam sunt permittitur ut alternis quinquenniis, id est singulis decenniis, Urbem petant.

3. Huic obligationi Ordinarius vel ipse per se, . . . vel justis de causis a S. Sede probandis, per idoneum sacerdotem . . . satisfaciat. (Cf. ECCL. REVIEW, March, 1910, p. 328.)

MASS OF EXPOSITION AT FORTY HOURS' ADORATION UNDER NEW RUBRICS.

We learn from the 1915 Roman Ordo published under the direction of a member of the S. Congregation of Rites, that the rubrics referring to the Solemn Masses of Exposition, "pro pace", and Reposition will remain unchanged under the new rubrics for next year. Hence the Mass of solemn Exposition may be said on Sundays as well as on feasts, except such as are of the first and second class. Among the Sundays of the first class are included all Sundays in Lent.

ST. PASCHAL'S GUILD.

In connexion with our reference to Rose-colored Vestments in the last number of the REVIEW, our attention is directed to an association, in the city of Washington, the special object of which is to promote purity and correctness of taste, and perfect conformity with the liturgical prescriptions, in the making of ecclesiastical vestments. The members of the association devote their time and labor to the work without any charge except that of cost of material. The rules of their society oblige them to employ only the best of stuffs and designs which have the sanction of liturgical law and artistic precedent; their embroidery is done entirely by hand. It would be well to communicate with this Guild in order to secure what is proper in church vestments. The Secretary is P. J. Wilcox, 1745 Rhode Island Avenue, Washington, D. C. There is a similar association in New York, attached to the parish of Our Lady of Lourdes.

THE CANON SHEEHAN MEMORIAL.

The opening of a subscription list for the Canon Sheehan Memorial has met with a ready and generous response from priests in all parts of the country. Some of the subscriptions are accompanied by expressions such as this, from a Pittsburgh priest:

I feel I owe a deep debt of gratitude to Canon Sheehan for the many hours of real enjoyment which his works have given me.

Under the guidance of his unique pen one seems to wander again amid the scenes of childhood and youth, to breathe anew the fragrant air of our native hills and valleys, to hear the songs of the lark and the thrush, and dearer still, the voices of loved friends long since hushed forever. He was a writer of whom all priests, but especially those of Irish blood, should feel proud.

Following are the names of subscribers whose contributions have been received at this Office to 17 March:

ECCLESIASTICAL REVIEW	$50.00
The Most Rev. Edmond F. Prendergast, D.D., Archbishop of Philadelphia	25.00
The Rev. Michael C. Donovan, Philadelphia, Pa.	25.00
A German Priest	10.00
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The Rev. A. B. O'Neill, Notre Dame, Indiana	5.00
The Rev. J. Jerome Reddy, Brooklyn, N. Y.	5.00
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J. V., New York City	2.00
The Rev. J. T. Mullen, Hudson, Mass.	10.00
Monsignor McDevitt, Philadelphia, Pa.	10.00
The Rev. T. J. Leonard, Southampton, N. J.	5.00
The Very Rev. J. Rainer, St. Francis, Wisconsin	10.00
The Rev. W. S. Prunty, Milton, N. Y.	2.00
"Patrick"	5.00
The Rev. F. Keane, Pittsburgh, Pa.	25.00
The Very Rev. L. Fuchs, Hicksville, N. Y.	5.00
The Rev. F. J. Wrenn, Alvord, Iowa	2.00
The Rev. P. M. Whelan, Ambler, Pa.	10.00
"Cash"	1.00
The Rev. Paul Griffith, Washington, D. C.	5.00
The Rev. A. R. Coopman, Anaconda, Montana	5.00
The Rev. P. J. Lydon, Duluth, Minnesota	5.00

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Pauline Studies. 1. *Protestant Commentaries.* The first volume of the *Readers' Commentary*, a brand-new addition to the manifold and multiform English Protestant editions of the Bible, is Dr. Grey's "Romans".[1] The general editors of this new series of commentaries are Dr. Dawson Walker and Dr. Guy Warman. The English Revised edition is printed at the top of the page. The foot-notes are brief and aim to give information to Protestant Sunday-school readers and teachers. Nothing scientific is purposed by the editors.

The *Interpreter's Commentary*[2] is another new venture in the field of Protestant interpretation of the New Testament. Dr. J. E. McFadyen contributes the first volume,—that on the Epistles. The Authorized Version is the text interpreted and it is printed at the top of the page; below this is the editor's translation in black-letter type to distinguish it from the commentary.

A third new Protestant commentary is the *Westminster New Testament*,[3] which is not to be identified with the Catholic *Westminster Version*.[4] Dr. Alfred E. Garvie, Principal of New College, London, is general editor of this Protestant *Westminster New Testament*. The volume containing Galatians and Romans with introduction and notes is by the Rev. W. Douglas Mackenzie, President of Hartford Theological Seminary, U. S. A. He uses the Authorized Version; and refers in notes to variants in the English Revised. The exegetical annotations are not critical but expository and purpose to meet the needs and ideas of teachers, lay preachers, and such like. Now and then a discriminating use of these notes will prove stimulating to a priest in his homiletic work. To each editor is given such liberty as results in a lack of uniformity in the various volumes, but free expression of his own individuality by each editor. We hope our own *Westminster Ver-*

[3] *St. Paul's Epistle to the Romans*, by H. G. Grey, London, Robert Scott, 1913.

[2] Hodder and Stoughton, London, 1913.

[1] London, Andrew Melrose, 1912.

[4] New York, Longmans.

sion will not attempt to crush into one mould of style and treatment the work of the various contributors thereto.

The latest additions to the *Smaller Cambridge Bible for the use of Schools* are H. W. Tulford's I and II Thessalonians, Timothy, Titus,—packed full of information; S. C. Carpenter's I and II Corinthians; and Dr. Walpole's The Revelation of St. John the Divine,[5] which follows closely the commentary of Dr. Swete.

Dr. Plummer and the Bishop of Exeter have edited the most recent Pauline study of the *International Critical Commentary*,[6] I Corinthians. In the very illuminating introduction, is an interesting chronological table giving the schemes adopted by Harnack,[7] Turner,[8] Ramsay,[9] Lightfoot,[10] Wieseler,[11] Lewin.[12] The period from the conversion of St. Paul to his second arrival in Corinth, is set by Harnack as A. D. 30-53, 54; by Lewin, as A. D. 37-57, 58; by Wieseler, as A. D. 40-58; by the others, as sometime between the extremes. Harnack and Clemen [13] and those who assume so early a date as A. D. 30, 31 for the conversion of St. Paul, fail to take note of the Aretas date. Its coins show that Damascus was under the Roman Empire so late as A. D. 34; and the city seems without doubt to have remained so until the death of Tiberius, 37 A. D. Only thereafter was the ethnarch of Aretas in charge. The escape of Paul [14] was, then, 38 A. D. at the earliest; and his conversion, 35-36 A. D.

2. *St. Paul's Boxing Match.* The Bishop of Exeter has done some excellent and very exact exegetical work in this commentary, and yet has utterly missed the sense of St. Paul's boxing match.[15] Old Protestant commentators of St. Paul inclined to Luther's exaggerated idea of concupiscence as an

[5] Cambridge University Press, 1913.

[6] *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians.* By the Right Reverend Archibald Robertson, Bishop of Exeter, and the Reverend Alfred Plummer. New York, Scribner's.

[7] *Chronologie der Altchristlichen Literatur.*

[8] *Hasting's Dictionary of the Bible,* s. v. Chronology.

[9] *St. Paul the Traveler;* also *Expositor,* 1896, p. 336.

[10] *Biblical Essays,* pp. 216-233.

[11] *Chronologie des Apostolischen Zeitalters.* [12] *Fasti Sacri.*

[13] *Paulus, Sein Leben und Wirken,* Giessen, 1904, Vol. I, p. 411.

[14] II Cor. 11:32; Acts 9:24, 25. [15] I Cor. 9:26-27.

almost Manichean, diabolic production in the soul, which force perforce drags poor human nature down to the very depths of the slough of sin. Modern Protestant commentators fight shy of concupiscence as they do of the supernatural in St. Paul's theology; it is hard to explain in terms of rationalistic Protestantism that which is either above or below the nobility of human nature as we see it. Hence Dr. Robertson here thinks, "It is perhaps too much to say that St. Paul regards his body as an antagonist." Why, if his body is not his antagonist, with whom is the great Apostle boxing? The bishop does not say. Let us see. The Greek passage, translated literally, runs thus: "I so box as not to hit air; but I give a blow under the eye to my body, and lead it about the arena as my slave; lest while I herald it unto others, I myself be heralded as vanquished."

The right interpretation of this figure of speech is most important in Pauline exegesis. St. Paul is writing to a Christian community of cosmopolitan origin yet Hellenic culture. They had the Hellenic love of beauty and brawn. The spirit abode among them which deified Bellerophon's horse Pegasus, and expressed poetic gratitude to the bounteous hoof that smote Akrocorinthus and thus produced the clear waters of the still refreshing spring of Peirene. The spirit also abode among them which deified the athlete, and expressed poetic admiration of his brawn in the odes of Pindar. Near by was Isthmos with its wondrous stadium. Paul, born orator that he was, brings them in fancy to the arena during the Isthmian games. The boxing match is on. Paul is boxing with his foe. Who is that foe? His body,—*σῶμα*, *σάρξ*. The constant battle between the flesh and the spirit,—*πνεῦμα* and *σάρξ*,—is one of the most characteristic elements of Pauline theology. *Πνεῦμα* is the spirit, without the hindrance of concupiscence; it is man's reason grace-led and will grace-driven, conceived as free from the shackles of concupiscence. *Σάρξ* is the flesh, without rule of reason, will and grace; it is man's sensitive appetites, spurred on by the goad of concupiscence, conceived as running riot without let or hindrance of the lash of right reason, the leash of strong will, and the mighty hand of God guiding by grace.

Some of the Corinthian Christians had fought this battle ill; σάρξ had been the victor; πνεῦμα had been vanquished. And Paul had soundly berated them for their sins of the flesh. So now he cheers them by picturing himself fighting the self-same "good fight" of the faith in the self-same way as they. Do they feel the spur of concupiscence? So does he! It is as if a sharp, pointed stake were prodding him on to ill.[16] So fierce is the onset and onslaught of the foe,—the "messenger of Satan that buffets" him,—that he cries to the Lord, he fears he is outmatched, he begs to be relieved; and back comes the assuring answer—"My grace is enough for thee".

It was really a battle Paul had to fight. Later on, in similar frankness, he tells the Romans[17] of this humiliating struggle. He feels that "there is within his members another law, contradictory to the law of right reason, and down dragging him the way of the law of sin that is in his members." So uneven seems this battle between the spirit and the flesh,—that is, between right reason grace-led and the emotions concupiscence-led,—that the great soul of Paul quakes with fear and he cries out in anguish: "Who will deliver me from the body of this death?" And back comes the answer to his inner consciousness: "The grace of God by Jesus Christ our Lord." There can be no doubt whatsoever that St. Paul's boxing match was a real fact; and that his foe was his flesh, his body,—his emotions rebelling against reason, will, and grace.

See how detailed is the picture he draws; how artistic the whole setting; how clear the application. Using his reason well and in accord with God's grace, he so boxes as never to hit the air. He keeps his eye on the foe and the foe within reach; he choses the spot for each blow, and lands each blow on the spot chosen,—he never hits the air. In the end he gives the knock-out blow,—a blow under the eye; he is the *victor;* his body is the *vanquished.* It is all in the Greek text, and clearly so. Ὑπωπιάζω μου τὸ σῶμα!. Analyze that verb; it occurs only twice in the New Testament,—the second time in Lk. 18: 5. Luke may have got the word from Paul's preaching; and so may have been led to express in Greek the resolution of the unjust judge: "Even though I fear not God nor have regard for any man, yet because that widow is giving me

[16] II Cor. 12: 7. [17] Rom. 7: 23.

trouble, I will avenge her, so she may not in the end come and give me a blow under the eye"—*ἵνα μὴ εἰς τέλος ἐρχόμενη ὑπωπιάζῃ με* The fear of the judge, in the fancied picture of our Lord, is that the woman will come to him so often about her case, he may as well yield at once; else she will in the end conquer him anyhow by her talk. In both passages we have translated the verb *ὑπωπιάζω* literally. It is made up of the intensive and iterative termination *-αζω*, added to the diminutive form *ὑπώπιον*; this is from *ὑπό* plus the root *οπ*, *the eye,* plus the ending of the diminutive,—and means "the little spot just under the eye". *Ὑπωπιάζω*, then, means "to hit hard and often just under the eye", "to give a black eye", "to give a knock-out blow", "to vanquish". Modern science has discovered more effective blows; in those unscientific days, the *black eye* seems to have been the *ne plus ultra* of scientific delivery in the ring.

There are other details of Paul's picture. The Isthmian *victor* of the boxing match marches around the arena with head erect and after him comes the *vanquished* with a hang-dog look of shame, the while the *herald* shouts to all the assembled crowd the names of both. Having conquered his body, the *victor* (*δόκιμος*) Paul goes about the arena of all the civilized world and shows what control he has over the flesh: "I lead it about the arena as my slave" (*δουλαγωγῶ*). Now with the quickness of Pauline imagery, the figure changes a bit. Paul is no longer the boxer but the *herald;* he announces the names of the *victors* and of the *vanquished.* He was a fearless and a clear-voiced *herald* in bidding the Corinthians to excommunicate some of the members of their church. Referring to that fearless frankness, he suggests one of the reasons why he gave the knock-out blow to his flesh—"lest while I herald it to others, I myself be heralded as *vanquished.*" This athletic word, *ἀδόκιμος*, *vanquished,* is used by Paul eight times;[18] its opposite, *δόκιμος*, the victor, occurs six times in Paul's letters.[19] Besides, the allied word *δοκιμάζω*, *to be the victor,* is used by Paul seventeen times; *δοκιμασία*, *proving the victory,* once; *δοκιμή*, *victoriousness,* seven times. These are only one instance of an athletic idea which permeates the theology of St. Paul

[18] Rom. 1:28; I Cor. 9:27; II Cor. 13:5, 6, 7; II Tim. 3:8; Tit. 1:16; Hebr. 6:8.

[19] Rom. 14:18; 16:10; I Cor. 11:19; II Cor. 10:18; 13:7; II Tim. 2:15.

through and through, and often gives the only accurate clue to his meaning.

A remarkable passage of Seneca [20] fits in well here:

> Athletae quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum, gloriae cupiditate; nec tantum quia pugnant, ista patiuntur, sed ut pugnent; exercitatio ipsa est tormentum. Nos quoque evincamus omnia, quorum praemia non corona nec palma' est, nec tubicen praedicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in caeterum parta, si semel in aliquo certamine debellata fortuna est.

We have here St. Paul's athletic phase of piety,—the training, the contest, the herald, the crown that fades not,—but bereft of the glow of Christianity and unattractive in the chill of its Stoicism.

3. *St. Paul's Infirmity.* While the out-and-out rationalistic exegetes go on villifying St. Paul, others there are who treat him with at least the respect they have for Julius Cæsar and Titus Livy, and try decently to solve,—though without an appeal to the supernatural, and by purely natural hypotheses,—the time-honored difficulties which occur in his letters.

R. P. Berg follows the *Los von Paulus* move of the neo-Tübingen school,[21] villifies and takes Paul to task for having "perverted the pure Gospel of love that Jesus had preached". At the same time, Dr. Menzies gives us his rationalistically respectable and respectful commentary of II Corinthians.[22] It is refreshing to find any save a Catholic defending the integrity of one of St. Paul's letters. Dr. Menzies does not at all allow that the last four chapters were earlier than the rest of II Cor. He has none of the reverence for higher criticism which leads Dr. Peake [23] to acept as inevitable the divisive criticism of II Cor. And yet even Dr. Menzies fails, as most modern Protestant commentators fail, to understand and ac-

[20] "Epistolae Morales," lxxviii, 15, ed. Ruhkopf (Turin, 1828), p. 481.

[21] *St. Paul's Misconception.* By R. P. Berg, London, 1912.

[22] *The Second Epistle of the Apostle Paul to the Corinthians.* Introduction, text, English translation and notes. By Allan Menzies, D.D., professor of Divinity and Biblical Criticism, St. Mary's College, University of St. Andrews. London, Macmillan, 1912.

[23] *A Critical Introduction to the New Testament,* by Arthur S. Peake, M.A., D.D., Professor of Biblical Exegesis in the University of Manchester. New York, Scribner's, 1912, p. 36.

cept the supernatural elements of St. Paul's theology,—the whole scheme of the fall of man, consequent original sin and concupiscence, and grace to offset the effects of the fall.

Take St. Paul's infirmity as an instance. In writing to the Galatians (4: 13), he calls this sickness *ἀσθένειαν τῆς σαρκός*, "a weakness of the flesh", and *πείρασμον ὑμῶν ἐν τῇ σαρκί μου*, "a trial of you in my flesh". The meaning is obvious. Some bodily sickness or other, it matters little which, took hold of Paul; and throughout this sickness he preached the Gospel to the Galatians, who received him cordially despite the trial his illness was to them. There is question here of bodily sickness. And yet this passage is cited by Menzies to explain the "thorn in the flesh" which St. Paul mentions in II Cor. 12: 7—"And that I should not be exalted by the exceeding greatness of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me. On this account thrice I begged the Lord that it might leave me; and He said to me: My grace is enough for thee." The thorn in the flesh is not at all the infirmity of which Paul speaks to the Galatians. Menzies and other Protestant commentators, together with some Catholics, as, for instance, Fr. Prat, S.J.,[24] assume, yet do not prove, that there is in both letters question of one and the same infirmity. The assumption is gratuitous; the very opposite to it may with good reason be assumed.

The disease referred to in Galatians is *bodily;* the "thorn in the flesh" is a disease of the *soul.* The language in regard to the former differs very much from that which sets forth the latter. The Galatian disease was of such nature as to make Paul an eyesore to his followers; such a trial to them (*πείρασμον ὑμῶν*), that he naturally would have thought they might cast him out as a pest. It is to their credit that they "despised not nor cast out"[25] this pest; that they not only did not receive him as an eyesore, but "if it had been possible, would have plucked out *their* own eyes and given them to" Paul, whom they received "as an angel of God, even as Christ Jesus". What was this bodily disease? We know not. Numerous are the ventures to diagnose it. Such explanations as baldness, earache, haemorrhoids, *animalcula capitis,* have

[24] *La Théologie de S. Paul;* Paris, Beauchesne, 1908, Vol. I, p. 217.

[25] The Greek *οὐδὲ ἐξεπτύσατε* means "nor did ye spit out".

all been proposed by Protestants who felt obliged to give out something new in the line of interpretation. Findlay blames hysteria. Acute ophthalmia is hit upon by Howson, Lewin, Farrar, Plumptre; epilepsy, by Ewald, Hausrath, Lightfoot, Schmiedel; malarial fever, by Ramsay. Menzies[26] goes to great lengths to show that the disease of both Gal. 4: 13 and II Cor. 12: 7 was Malta fever. What the disease was which St. Paul suffered in Galatia, we cannot surmise; but we know enough of its bodily symptoms to separate it entirely from the infirmity of II Cor. 12: 7.

This trial was to Paul; the other to the Galatians. This was given that he "should not be exalted by the exceeding greatness of his revelations", and so was a suffering to the soul; the other trial was a suffering to the body. The "thorn in the flesh" is called in the original text *σκόλοψ*. The word is *ἅπ.λεγ.* in the New Testament; but is defined by the ancients. According to Hesychius, it is *ξῦλον ὠξυμμένον*, and *ὀρθα καὶ ὀξεα ξύλα* —"a sharpened stake," and "straight and sharpened stakes". Phavorinus makes the verb *σκολοπίζω* mean "*to impale*". Hence the trial of which St. Paul wrote to the Corinthians was as it were a sharp stick that constantly prodded his soul. True, *σκόλοψ τῇ σαρκί* means a thorn to the *flesh;* but we must remember what is *σάρξ*, the *flesh,* in the theology of St. Paul. As we have explained, *σάρξ* is the complexus of man's sensitive appetites, spurred on by the goad of concupiscence, conceived as running riot without let or hindrance of the lash of right reason, the leash of strong will, and the mighty hand of God guiding by grace. The prod, the goad, the spur, the pointed stake, *σκόλοψ*, is ever inciting these sensitive appetites of the great Apostle's soul. And what is the remedy God offers? Not one for the body,—not a febrifuge, for instance; but grace, a gift to the soul, God's dynamic which raises the forcefulness of the soul to a higher order of activity and helps reason and will to withstand the prodding of concupiscence. So much for the first figure, with which St. Paul pictures his infirmity to the Corinthians,—"the thorn to the flesh". Another illuminating figure immediately follows.

This trial to Paul is "a messenger of Satan to buffet" him. This picture, too, is more descriptive of concupiscence than of

[26] *Expository Times,* July and Sept., 1904.

bodily infirmity. Concupiscence is an effect of original sin most closely connected therewith; and is very readily pictured as a " messenger of Satan ", by whom sin came into the world with all its effects. It is the soul of the Apostle that is buffeted, not his body. For grace is given to counteract the effects of the blows; and such a remedy to bodily disease is scarcely conceivable. The buffeting by this messenger of Satan is another form of the boxing match we have described as going on between σάρξ and πνεῦμα in St. Paul's soul. It is the very same struggle which caused Paul later to cry out:[27] " Who will deliver me from the body of this death? " And the very same answer is given here as was given there, a cure not for the body but for the soul,—" The grace of God by Jesus Christ our Lord ".

This interpretation is not that of the early Fathers generally; they give no unanimous interpretation of these passages. Yet St. Gregory the Great[28] certainly, and probably St. Augustine,[29] interpreted the *stimulus carnis* as concupiscence; and this is the common view of theologians since St. Thomas,—thus Estius, à Lapide, Nicholas of Lyra, Bisping, etc. Against them stand such scholarly exegetes as Knabenbauer,[30] Prat,[31] etc.

The goad of concupiscence which we think was probably St. Paul's trial does not mean wilful carnal longings. Menzies misunderstands when he writes:[32] " The monkish and ascetic explanation is that it was due to carnal longings "; and calls this opinion " an outrage on the great Apostle ".[33] Nor do he and Dean Stanley[34] rightly appeal to I Cor. 7: 7-9 as a claim of the *charisma* of continence; the passage may mean continence by grace *gratum faciens* and not grace *gratis data;* moreover, even though the *charisma* of continence were granted to St. Paul, it would not imply freedom from the battles incident upon the attacks of concupiscence.

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[27] Rom. 7:23. [28] *Moralia,* VIII, 29. [29] In Ps. 58, Sermo 2:5.

[30] *Cursus Scripturae Sacrae,* Lethielleux, Paris, 1892; in loc.

[31] *Théologie de S. Paul,* Vol. I, p. 217.

[32] *The Second Epistle to the Corinthians,* p. 94.

[33] *Expository Times,* June, 1904, p. 470.

[34] *The Epistles of St. Paul to the Corinthians,* by Arthur Penrhyn Stanley, London, 1882; in loc.

Criticisms and Notes.

THE POHLE-PREUSS SERIES OF DOGMATIC TEXT-BOOKS: VOL. 6. MARIOLOGY. A Dogmatic Treatise on the Blessed Virgin Mary. Appendix on the Worship of Saints. Herder, St. Louis. 1914. Pp. 185.

HISTORY OF DOGMAS. By J. Tixeront. Translated from the Fifth French Edition, by H. L. B. Vol. II (From St. Athanasius to St. Augustine. 318—430.) Same publisher. 1914. Pp. 530.

Seminarians—and we might add, priests—of the present day have a bookish advantage over those of previous times which can hardly be exaggerated. They have splendid works on philosophy and theology written in their mother tongue, a possession unknown until quite recently. Perhaps all do not recognize the value of this new approach to the shrines of the queenly and divine sciences. Theology and philosophy alike should be mastered through a Latin medium, it will be argued. Unquestionably, the traditional language of the Church and the School should be the primary and the technical vehicle. But reading the same truths in the additional medium of the vernacular brings them into an intimately personal relation with the student which is altogether unique. The Latin expression appeals chiefly to the abstractive and formulating intellect; the mother tongue quickens and colors the imagination. The two united mutually coöperate to a complete presentation of truth.

The two volumes above introduced are portions of a theological equipment which is a supplement in the manner just indicated, and at the same time the classes of theological literature to which each belongs complete one another and thus become a new enforcement. The systematic theology of doctrine presented in the one type of literature is exhibited in the historical genesis thereof in the other. Science and life, the abstract and the concrete, the tree and the soil, are thus brought into objective connexion, and the student visualizes both the dogma and its growth. Of Mr. Preuss's excellent rendition of Dr. Pohle's *Dogmatik* we have spoken repeatedly in praise, as each portion of the undertaking came to hand. Professor Tixeront's *History of Dogma* we have also strongly recommended at the appearance of the first volume of the translation some three years ago. It will suffice to add here a few words regarding the particular scope of each of the two volumes before us.

The doctrine of the Church concerning the Blessed Virgin is systematically unfolded in Dr. Pohle's treatise, with admirable solidity and close consecutiveness and perfect clarity. The Divine Motherhood of Mary once established, her prerogatives are shown to follow by inevitable necessity. Her negative privileges—the Immaculate Conception, her sinlessness, perpetual virginity, Assumption; her positive privileges—her mediatorship and the cult of the Blessed Virgin—these are the capital points. Familiar of course they are; it is the solidity of the foundations upon which they rest and which are succinctly established in the volume at hand that gives the intellectual impressiveness of their supreme reality. Contrast for instance the theology of Our Lady's Virginity with the empty vaporizings of recent Protestant speculation on the subject, and the force of this statement will be obvious.

The period in the history of dogma studied by Professor Tixeront in the second volume before us opens with A. D. 318 and closes at 430—the *anti-Nicene period* having been treated in the former volume. It occupies thus the first portion of the Patristic age, a period of incessant theological activity, in which the fundamental mysteries of Christianity were passing through the fires of controversy and receiving their intellectual formulation. Arianism, Macedonianism, Apollinarianism; the Greek, the Syriac, the Latin writers, orthodox and heretic—the mere mention of such titles will suggest to the reader the immense fields of historical research and speculation covered by the century. The theology, moreover, of St. Augustine and the Pelagian heresy—these alone indicate subjects large enough for a large volume. But they are all unfolded, not only outlined, and treated with sufficient roominess to let one easily into the reality and with that perfect luminosity which belongs to the French scholar, be he theologian or savant. The method, as was noted in the preceding volume, is synthetic, the author seizing from above the salient outlines and features, whether of a system or a writer, and limning them in bold relief, so that one readily visualizes the totalities. Thus in the chapter on St. Augustine one sees the whole of his theology in perspective from its sources—its *loci*—to the Trinity, Creation, Christology, Ecclesiology, Grace, Sacraments, Eschatology: it is all there in total organism. Through spatial limitations, the treatment of St. Augustine's controversial work stops with Pelagianism. This of course is in one sense an inconvenience, but it was unavoidable. The third volume will take up the suspended thread with Semi-Pelagianism.

When the two great works before us shall have been completed, the student will be in a position to follow the development of dogma

from the beginning—to trace the doctrinal truths, presented systematically in a work like that of Pohle-Preuss, along the lines of their historic growth, by the aid of Tixeront's *History*.

BETROTHMENT AND MARRIAGE. A Canonical and Theological Treatise with Notices on History and Civil Law. By Canon de Smet, S.T.L., Prof. Semin. of Bruges. Revised and greatly enlarged by the author. Vol. II. Translated from the French edition of 1912 by the Rev. W. Dobell. Charles Bayaert, Bruges; B. Herder: St. Louis, Mo. 1913. Pp. 445.

The first volume of this erudite contribution to the *Tractatus de Matrimonio* in the light of the *Ne temere* decree has already been recommended in these pages. The second volume, completing the work, deals with the impediments to marriage. After discussing the impediments, prohibitive and diriment, as is customary with theologians, in their different aspects as arising from the absence of either consent, capacity, or the required formalities, the author dwells at length upon the more practical matrimonial difficulties that confront the priest in his pastoral ministration. These are the treatment of Mixed Marriages and the disabilities arising from the new legislation. We note particularly that Canon de Smet deals exhaustively with the interpretation to be given to the exemptions for Germany and Hungary in deference to the civil power and a long-standing tradition. Throughout there are copious notes. Whilst the chief place is given to the consideration of Belgian conditions, as we noticed in speaking of the first volume, there is a careful reference in the Appendix to the legislation of England, the United States, Germany, and Canada. Indeed pastors will find this volume most serviceable in practice for the valuable suggestions it contains touching the examination, by the parish priest and by the confessor respectively, of those about to marry; again, for the directions regarding the instruction to be given to parties engaged to marry. Fully two hundred pages are devoted to the question of Dispensations and the revalidation of marriages. This is a distinctly helpful feature of a book for priests in English-speaking countries, especially America, who have to deal with immigrants of different types. Some additions have also been made which refer to the first volume, such as the omitted decrees on the "Defectus Formae" and on civil marriages. The bibliography has likewise been considerably enlarged. The fact that the work is written in English will commend it to many priests who find the subject of marriage legislation a trying part of their pastoral studies.

COMPENDIUM THEOLOGIAE DOGMATICAE. Auctore Christiano Pesch, S.J. Tomus IV: De Sacramentis. B. Herder, Freiburg Brisg. et St. Louis, Mo. 1914. Pp. 306.

With the present volume Father Pesch completes his Compendium of Dogmatic Theology. Having already dwelt upon the merits of the work as the several preceding portions came into his hands, the reviewer need do no more here than recommend this, the roof and crown, to the attention of professors and students of dogma. As has been previously observed, Father Pesch is master of the art—which does not always go with mastery of science—of condensing without mutilating; of being brief, yet not obscure. His work is a compendium, not a synopsis. The organism is all there, compact, robust, well knit, healthy. The work has a special point in its favor in that it is related to the author's more voluminous *Praelectiones*. Not that it is a digest of or an excerpt from the latter work—on the contrary, it is a distinct and separate production—but that the two works having emanated from the same mind, the higher and wider synthesis will be found to illumine the more restricted conspectus. The *Praelectiones* will therefore immediately serve the functions of the professor, or in the hands of the student who uses the *Compendium* will be an auxiliary supplement.

It is hardly necessary to add that the present completing volume expounds the traditional doctrine and the scholastic theology of the Sacraments in general and of each of the seven Sacraments in particular.

DIE CHRISTOLOGIE DES HEILIGEN IGNATIUS VON ANTIOCHIEN. Von Dr. Michael Rackl. B. Herder: Freiburg and St. Louis, Mo. 1914. Pp. 450.

Those who are familiar with the long and acrid controversy existing among scholars relative to the authenticity of the Ignatian Epistles may regard a work such as is here introduced as simply the entrance of a new voice to swell the Babel of hopeless wrangling. And indeed many who have kept only fairly informed on the progress of the controversy may deem such a work rather belated, seeing that the erudite researches of Lightfoot (whose "Apostolic Fathers", by the way, even Harnack has declared to be "without exaggeration the most learned and careful Patristic monograph which has appeared in the nineteenth century") had proved beyond all reasonable questioning the authenticity and genuinity of the epistles of the great martyr-bishop of Antioch. And has not Harnack himself,

revoking in this his earlier opinion, placed on record the judgment that "whoso holds the Ignatian Letters to be unauthentic has never studied them thoroughly"? Bardenhewer maintains the "evidence for their authenticity to be simply overwhelming", while Batiffol declares that "the Seven Ignatian Letters, in their first Greek text, are unanimously held to be authentic". Were the latter statement to be taken literally, much of the work done by the Eichstätt professor in the monograph before us would be indeed superfluous. For has not Völter in Germany recently revived the controversy and in his *Polykarp und Ignatius* claimed to have given the deathblow ("ein definitives Ende bereitet zu haben") to the commonly prevailing opinion which accepts the Ignatian Epistles as genuine?

It will not be necessary to discuss the grounds upon which Völter bases his definitive settlement. This is all done thoroughly and objectively in the work before us. It is not for this alone, or chiefly however, that the book has a claim on the attention of students of theology. As, from a spatial standpoint, about one-fourth of the volume is devoted to a critique of the newest attack upon the Ignatian authorship, and the other three-fourths to the contents of the Epistles themselves, so from the standpoint of value the author's constructive exposition of the Ignatian Christology deserves by far the foremost place.

A close study of these Epistles, such as is here exhibited, a study of their contents, their sources, and their historical setting, proves to demonstration what the faith of St. Ignatius was, not simply as an individual believer but as an official witness and a teacher of the authoritative doctrine of the Church at the opening of the second century—the doctrine, namely, that Christ was at once truly the Son of Man and the real personal Son of God—the Word made Flesh. It is this testimony to the faith of the early Church that gives the Epistles their unique theological and apologetical importance. But St. Ignatius was not simply a teacher of doctrine; his was a soul that loved because it believed and whose love and faith alike stood the supreme test of death. As food for devotion that springs directly from the *truths of faith* his words make a powerful appeal to the heart as well as the mind. As Vizzini concludes in his observations on the Ignatian Epistles in the *Bibliotheca Patrum*: "Ex hisce apparet quanti momenti sint Epistolae Ignatii, ut veritates dogmaticae roborentur. Sed praetereunda non est vis quaedam mirifica ad pietatem fovendam, quae sacrorum alumnis non minus quam doctrina interest. Nocturna igitur diuturnaque manu epistolae Ignatii versent ut eximium illum spiritum hauriant, quem sanctissimus Martyr ex corde profudit."

It should be noted that the present monograph belongs to the well-known *Freiburger Theologische Studien*. Like its predecessors in the series, it is a scholarly production, one that goes to the roots of its subject, and is fully abreast with the literature pertaining thereto. The bibliographical elenchus occupies eighteen pages and includes—what is not always the case in similar productions—the pertinent works in the English language, including herein some published even in Buffalo and Chicago!

TRACTATUS DE CASIBUS RESERVATIS necnon de Sollicitatione et Absolutione Complicis. Auctore Aloysio de Smet, S.T.D., eccl. Brugensis Canonico et in majori Seminario Brugensi Professore. Brugis: 1914. Pp. 221.

Dr. de Smet, whose treatise on Marriage we have above commented upon, furnishes the theological student with an important tract which may be regarded as an adjunct or complement to Lahousse's *Tractatus de Poenitentia*. In explaining the conditions requisite for incurring canonical reservation, the author has specially in view the circumstances of the Belgian clergy, in particular those of Bruges. But to the canonist the indications given are of universal application. The norm laid down for imparting absolution, and the distinction necessary in each case, particularly in the matter of the "absolutio complicis," are drawn out with clearness and precision. There is an alphabetical index to facilitate the practical handling of the well-printed volume.

MAJOR ORDERS. By the Rev. Louis Bacuez, S.S., author of the "Divine Office". B. Herder: St. Louis, Mo. 1913. Pp. 484.

The books of M. Bacuez are well enough known among theological students not to need much advertising. Some time ago the Cathedral Library Association of New York published a translation of the author's *Priestly Vocation and Tonsure*. The present volume is a continuation of that work and completes the series of instructions on the preparation for the sacred ministry. It is a combination of instructions on the obligations of the subdiaconate, the diaconate, and the priesthood. Each part is followed by eight meditations. These are all of a practical character, as pointing to the immediate and official duties of the sacred offices. In the final part there is a number of biographical sketches including lessons from the lives of our Lord, St. Paul, St. Vincent, St. Francis de Sales, St. Alphonsus, St. John de la Salle, and the Blessed Curé of Ars. The volume is well printed and neatly bound.

TRUTH AND ERROR. A Study in Critical Logic. By Aloysius J. Rother, S.J. B. Herder, St. Louis, Mo. 1914. Pp. 130.

The booklet before us is another illustration of the healthy development of our growing scholastic literature. To have English translations of the great philosophical classics is an obvious advantage. To have expositions in English of the main constituents of our philosophical system is no less desirable. It is such a work that is here introduced. The author has previously produced a similar exposition of *Certitude*. Here he treats simply of conceptual truth and error. The subject of truth, its degrees; the corresponding aspects of error; the relation of the will to error; to what degree error is inevitable—these are the subjects discussed. They will be familiar to any student of our Latin manuals. Father Rother sets them forth in plain straightforward English, according to scholastic plan and method. The positive theses are elucidated and established, difficulties being supposed to be thus indirectly solved. The author has probably in mind to treat the other questions of Critics, the criteria, in similar fashion. Although the book adds nothing new to the average Latin manual, it will facilitate the young student's labors by a more familiar medium, while for those to whom Latin is quite a dead tongue it will be a useful substitute.

LIBER USUALIS [MISSAE ET OFFICII pro Dominicis et Festis I. vel II. classis cum cantu Gregoriano ex Editione Vaticana adamussim excerpto et rhythmicis signis in subsidium cantorum a Solesmensibus monachis diligenter ornato. Romae, Tornaci: Desclee & Socii. 1914. (No. 780 of Catalogue).

One is surprised, on noticing the number of pages (xviii-1605) in this volume and its stout binding, that it is not bulkier in appearance. Including the binding, it measures only one inch and one-half in thickness; but the great thinness of the paper is at no expense of its opaqueness. The page presents a clear appearance, for the deep black of the printing and of the notation does not shine through from one side of the paper to the other. Everything about the page is attractive—the neatness of the engraving, the clearness of the impression, the convenient size.

One is not surprised that so many pages should be required for the contents; for the volume is a handbook intended to serve all needs both for Mass and for Vespers and Complin on all the Sundays of the year and on all Feasts that can be celebrated on a Sunday. In addition are given Lauds and the Little Hours for Feasts of the first class, the Lauds of Feasts of major rite, the Matins of Christ-

mas, the offices of Ash Wednesday and of Thursday, Friday and Saturday of Holy Week, and of Easter Sunday, and various other desired offices and chants, as well as a number of chants for Benediction of the M. B. Sacrament, etc., so that all the needs of larger churches and of seminaries may be met by this one volume. It is therefore a *multum in parvo,* making other volumes unnecessary. One very helpful inclusion is the printing of the Vesper psalms to all the tones in which they may be sung, with a scheme of italic and clarendon type for indicating the apportionment of syllables of the text to the melodic mediations and final cadences of the psalm-tones. Ninety pages of the volume are well devoted to this purpose.

H. T. H.

Literary Chat.

Daily Reflections for Christians by Father Charles Cox, O.M.I., is not a meditation book in the conventional form; but it is perhaps an excellent substitute for the regular meditation book in the case of those who find it difficult to do their thinking and resolving in a methodical way. Certainly there is good matter compressed in three pages for each day of the year in these two volumes. The work is to be recommended especially to laymen who may be able to devote ten minutes each day to fixing in their mind some spiritual thought that may become a safeguard against temptation and lead them into reflecting periodically on the one thing necessary in life. It is a good investment to purchase a work like this and keep it on the bedroom table for regular daily use. (Washbourne, London; B. Herder, St. Louis.)

It is not customary with the REVIEW to give any formal account of books whose contents have already appeared in the periodical press. We do, however, wish to direct attention to an attractive collection of short papers entitled *Twilight Talks to Tired Hearts* by W. W. Whalen, a priest of the Harrisburg diocese, and the author of several well-known volumes of fiction.

They are little treasuries of golden thoughts,—fair gems neatly chiselled and chased. Thoughts that will grow in the quiet spirit and fructify in the hour of its trial. The book is one that can be picked up at odd moments—one of Cardinal Manning's "Five Minute Books"—and put down with the consciousness that something worth while remains in the mind and the heart. The volume is fittingly published, fittingly in more senses than one, by the Society of the Divine Word (Techny, Ill.). A few, a very few, faults of the types have been left over; for instance "crush" for "crash" in the quotation from Cato (p. 114); and it might be well to note that the soul at the judgment following its departure from the body does not behold "the unveiled face of God" (p. 110). The Beatific Vision is the subsequent reward of the just.

A neat little volume entitled *Jesus Amabilis* by Francesca Glazier is just what its subtitle claims for it, "a book for daily prayer"—prayer that may start from the mind and go to the heart and there grow strong, till it break forth into word and deed; or prayer that kindles devotion through expression. Each little chapter is made up of neatly divided paragraphs consisting of prayers or devout reflections, many of which are drawn from Holy Writ or other sources of pious thought and feeling. Helpful as points for private

meditation, the reflections, not being very subtle or profound, may be easily adapted to the devotion of the Holy Hour.

Christian Science is an insidious thing that steals easily into the mind in which the light of true faith has gone out or grown dim. How alien, or rather contradictory, it is to real Christianity is graphically shown by Dr. Thomas Coakley in a brief pamphlet recently published in a second edition by the Catholic Truth Society, Pittsburgh, under the title *Christian Science and the Catholic Church.* In columns side by side the truths of Christian faith are compared with statements drawn from the pages of Mrs. Eddy's *Science and Health.* The "parallel" becomes thus visibly a "deadly" one and ought to deter any sane human being from having aught to do with a "science" so manifestly inconsistent. The pamphlet should be widely spread.

Eliminating the exaggeration injected by Socialists into the principle called "economic determinism", or, much worse, the materialistic interpretation of history in the light of exclusively economic agencies, everybody recognizes the necessity of interpreting history under the inclusive light of those agencies. And perhaps this necessity is particularly imperative as regards the history of the United States. It may have been an idealistic sense of political freedom that actuated the founders of our national independence to frame the great "Declaration", and to establish our fundamental law, but it was the pressure of taxation without representation that quickened the sense to its practical expression—and the dumping of British tea into Boston Harbor.

Several laudable attempts have been made to write the economic history of the United States, but they have not reached beyond a relatively elementary stage. Recently, however, the Department of Economics and Sociology of the Carnegie Institution of Washington has projected a series of studies looking toward a thorough comprehensive economic history of the nation. The field of inquiry has been divided into twelve sections, and in the one of these allotted to finance and taxation a monograph has just been published under the title *The Financial History of New York State from 1789 to 1912,* by Don C. Sowers. It deals with the methods of acquiring and the purposes and manners of expending revenues adopted by the State of New York, and as these three elements have passed through evolutionary or rather revolutionary stages which are in a general sense typical for other States, the description of the processes by Professor Sowers possesses more than a local interest. (The Columbia Studies, No. 140. New York, Longmans, Green, & Co.)

The immediately preceding issue of these "Studies" treats of the *Civil Service of Great Britain,* by Robert Moses, Ph.D. The plans introduced by Macaulay as far back as the middle of the last century have since been developed, and the reforms more recently introduced are suggestive and not without value as imitable in this country.

A small brochure entitled *The Relations of the Catholic Church to Education, Arts, and Sciences,* by the Rev. Dr. Raphael Huber, O.F.M.C., contains within its sixteen pages a fair summary of facts relative to the large field covered. Having passed within a year through four editions, it has apparently been spread extensively. It is a pity for this reason that a number of grammatical blunders have been allowed to remain uncorrected. They are obvious enough, however, to do no harm, though they are sadly out of place in a brochure bearing the title indicated. A priest called upon at short notice to speak on the subject will find the little summary serviceable. (Pustet & Co., New York.)

A reprint by the Manresa Press (Roehampton) of Cardinal Allen's "True and Sincere Defence of English Catholics that suffer for their faith both at home and abroad, against a false, seditious and slanderous libel", is very

opportune at this moment, when American Catholics are being vexed with slanderous folders of the *Menace* type. The reprint deals of course with a period long past, and was first published in 1584. But it has its lesson for serious-minded people in that it answers, in a few pages, the charge that Catholics in adhering to, and even giving their lives for, their faith, are disloyal to their country and its government. History by analogy tells the true story of to-day's hostilities against the Church. (B. Herder.)

In connexion with the above we would note the publication of a new volume (second series) of the *Lives of the English Martyrs.* The present volume includes the martyrs declared Venerable and covers the years from 1583 to 1588. There is a general historical introduction, which gives the authorities and the decree declaring the martyrs Venerable. Then follow the biographical sketches of the sixty-one martyrs in chronological order. The present volume by Dr. Burton and Father Pollen continues the *Lives of the English Martyrs* under the reign of Henry VIII and part of Elizabeth's declared blessed by Pope Leo XIII. The volume completing the reign of Elizabeth is still in preparation. (Longmans, Green & Co.)

Benziger Brothers have issued a new volume of Henry Joly' Saints Series, *Blessed Margaret Mary,* by Monsignor Demimuid. The translation is made by A. M. Buchanan, and, as in the case of other volumes of the series, it is well done; and in this case wholly orthodox.

The Divine Eucharist, "extracts from the writings and sermons of the Ven. P. J. Eymard," published by the Fathers of the Blessed Sacrament is the first of a series, and deals with the mystery of the Real Presence. It is a manual of instruction rather than of devotion. The mechanical make-up of the book is "economical", which, we venture to say, is commendable only as an evidence of holy poverty, not as a recommendation for a book intended to sell and do good to those who make no profession of poverty.

Funk and Wagnalls' *Concise Standard Dictionary* is a valuable adjunct to the library desk. It contains much information of a practical sort (Appendix), besides giving the meaning and the pronunciation of words. Probably W. H. P. Phyfe's *18,000 Words often Mispronounced* (G. P. Putnam's Sons), which points to 6,000 additional mispronunciations since its earlier edition, may act as a stimulus to studying the *Standard Dictionary.*

Faith, by Mgr. de Gibergues, Bishop of Valence, is a series of six sermons, beginning with the Psychology of Faith and ending with Belief in Jesus Christ as the Author and Finisher of Faith. It is a book rather for the student than for use in popular preaching, though we are fast approaching the time when such sermons will be appreciated by the middle class of those who frequent our churches. (P. J. Kenedy and Sons.)

Goliath is a pretty romance in which Olaf (Goliath), who is poor, seeks to win for himself Margit, whose father resents the alliance of his beautiful child to the poor but good and strong swain. The story is enhanced in the telling, and comes from the great modern German poet Frederic William Weber, who leaped into fame by his *Dreizehnlinden* epic. The translation is by Marie Buehrle (Techny Mission Press).

Priestly Practice is the title of a book of familiar essays on clerical topics now in press by Father Arthur Barry O'Neill, C.S.C.

Paul Feyel's *Histoire Politique du Dix Neuvième Siècle* (Bloud et Gay, Paris) is in a sense a model of concise historical statement, and brings the work to completion with the second volume. Whilst its proposed scope is the

nineteenth century, it draws conclusions of value for the student of contemporary politics and outlines in a closing chapter the territorial situation of the political world in 1913. It states, too, the present position of political questions. The author considers that the United States, in having entered the domain of world politics, has conditionally at least abdicated the Monroe doctrine. The bibliography at the end of each chapter is very helpful to further orientation in matters political.

The *Imitatio Christi* has been translated into most modern languages, and has even been rendered into a Latin style which transforms the simple rusticity of the original into the more urbane elegance of a classical model. There has recently appeared in French a book entitled *Introduction à l'Union intime avec Dieu*, by Père Dumas, S.M., which exhibits what may be called the philosophy of the *Imitation*. What the *Summa* of St. Thomas is to scholastic theology that the *Imitatio* is to mystical theology. With the insight of a master of mysticism Père Dumas has seized the dominant idea of the work (union of the soul with God) and he follows that idea as it unfolds itself through its gradual stages from the very beginning onward to complete unitive perfection. The teaching of à Kempis which to the average reader appears a but loosely connected catena of spiritual admonitions, is thus seen to be a closely knit organic tissue logically, because vitally, unified throughout. Those who love the Imitation—and who does not?—will be helped to a deeper, more intelligent comprehension of the great classic of the spiritual life by a study of P. Dumas' systematic and at the same time beautiful interpretation. The volume contains likewise a French translation of the original. (Paris, Téqui, 1913.)

The Council of the Vatican declares that miracles are among the "certissima signa divinae revelationis" (Denzinger, n. 1639). It is this aspect of the miracle, its significative value as a motive of credibility, that engages the main attention of the apologist. There are, however, many other aspects that deserve consideration. While miracles possess intrinsically and logically a probative power, as a fact and in the concrete many souls are led to the faith independently of them, Providence supplying the immediate supernatural illumination and inspiration and motive. This aspect, or rather this transcendent supplement, suggests the title of a recent French work: *Le Miracle et ses Suppléances*, by Père E. A. de Poulpiquet, O.P. (Paris, Beauchesne), in which some of the many motives that *suaviter* though *fortiter* lead souls to God are analyzed. Other aspects of miracles are likewise studied, such as their relation to the determinism and contingency of natural laws, their social aspect, their religious finality, their relation to the supernatural order. On all these topics the learned Dominican writes in that incisive, luminous style which characterizes his masterly work on Apologetics—*L'Objet intégral de l'Apologétique* (Paris, Bloud et Cie), of which some account has previously been given in this REVIEW.

The translation of St. Thomas's *Summa Theologica* in the hands of the English Dominican Fathers is making remarkable progress. The second volume devoted to the *Tertia Pars* has just appeared, within much less than a year after its predecessor. The "questions" herein embraced extend from the twenty-seventh to the fifty-ninth. The uniform excellence of rendering which we have repeatedly remarked as characterizing the difficult undertaking is maintained in the portion before us. A noteworthy feature of the volume is the editorial preface which exhibits in outline the teaching of St. Thomas on the Immaculate Conception of Mary. Those students to whom this matter has been more or less of a difficulty will welcome the graphic schema and the editorial explanation which bring out with unmistakable clearness the mind of the Angelic Doctor as "witnessing to the expression of the faith of his time." (New York, Benziger Bros.)

Whatever view may be taken regarding the attendance of our Catholic youth at secular universities, the fact that such attendance confronts us in growing frequency must be faced, and provision made to meet the situation. This our Bishops are doing by appointing special chaplains whose sole duty it is to provide for the religious needs of the Catholic young men residing at such institutions; so that many of our secular universities are now thus supplied.

A position of this nature calls for special gifts. A thorough, zealous priest, the university chaplain ought to be an all-around man—a man with a well-cultivated mind and of personal address; a man who can represent the Church intellectually and socially as well as in a truly priestly manner. All this goes without saying, but the saying here is easier, as always, than the doing.

The foregoing thought has been suggested by a recent small volume in German entitled *Christus der König der Zeiten*, which contains a series of discourses delivered by the author, Dr. Ludwig Baur, before the Catholic students at the University of Tübingen. The discourses are based on the Epistle of St. Paul to the Philippians and constitute therefore an exposition of the doctrine and the religious life exhibited in the Apostolic letter. Inspired by the spirit of the original the thought is elevated without being inflated, doctrinal without being didactic, emotional though not sentimental, clear yet beautiful in expression. A book full of suggestiveness for those who have to address young men of education. A book to stimulate thinking, though not one that can be preached. The style is personal and could hardly be transferred to another speaker. The work is somewhat similar in tone and thought to a preceding volume containing academic sermons delivered by Professor Baur and a colleague, Adolf Remmele, based on the Epistle of St. James. (St. Louis, B. Herder; pp. 229.)

Books Received.

THEOLOGY AND DEVOTION.

LETTERS AND INSTRUCTIONS OF ST. IGNATIUS LOYOLA. Vol. I, 1524-1547. Translated by D. F. O'Leary. Selected and edited with Notes by the Rev. A. Goodier, S.J. Manresa Press, London; B. Herder, St. Louis. Pp. 117. Price, $0.30.

MEHR ERNST. Eine Anleitung zur Gewissenserforschung. Von Mgr. von Mathies. Fr. Pustet & Co., New York. 1913. Pp. 76. Price, $0.50.

COMPENDIUM THEOLOGIAE DOGMATICAE. Auctore Christiano Pesch, S.J. Tom. IV: De Sacramentis. Cum Approbatione Archiep. Friburgensis et Superior Ordinis. B. Herder, Friburgi Brisg. 1914. Pp. 298. Price, $1.60.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part III. Literally translated by Fathers of the English Dominican Province. Second Number (QQ. XXVII-LIX). Benziger Bros., New York. 1914. Pp. x-463.

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